

THE EXERCISE OF A
CHRISTIAN LIFE.

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cietie of IESVS.

*Newely perused & corrected by
the Translatour.*

With certaine verie deuout Ex-
ercises & Praiers added ther-
unto, more than were in
the first Edition.



With Privilege

John Manton

his Book 1644

~~John Manton~~



TO THE MOST REVEREND
FATHERS AND BRE-
THREN OF THE HOLY SOCIE-
tie, of the name of Iesus: the Trans-
latour wisheth all increase of
Spiritual graces.

FOR so much as from you I haue re-
ceiued ~~so~~ singular benefits, as needs
I must more than to any other earthlie
Creatures, acknowledge my selfe in-
debted vnto you: & for that I haue re-
ceiued from you the Copie, the Coun-
saile, and other commodities, to Trans-
late this worthie Treatise into our Eng-
lishe tongue: I coulde doe no lesse, as
wel in respecte of your former merits, as
of the encouragement & other meanes
which you gaue vnto me to finishe this
pore *Christian Office*, but make you the
Patrons of my small paines, and vowe
the coate & simple attire to them, who
gaue the Paterne and excellent subiect
to me. Voutsafe therefore (I beseeche
you) most Reuerend FATHERS & Bre-
thren, to accept at my hands a Birde of
your own broode, pluckt out of her na-

tural plume, & according to my simple
skill decked vppe with forraine feather.
Voutsafe (I praye you) to take in good
part this fruit of my poore endeouour, as
a testimony of the reuerent zeal which
(by your merit) I bear vnto your whole
SOCIETY, and as a recognifance of a
farder debt which I owe vnto you, and
am not able to discharge but by the
bountifull goodnesse of my sweete Re-
deemer: who as he hath giuen his word
vnto you on my behalfe, so will he not
faile in due time to performe the same,
to your inexplicable contentation; whō
I most humbly beseeche to preferue, in-
crease, and strengthen you for euer, and
to giue me and all others grace to fol-
lowe your good Instructions. At Paris,
the 20. of Iune. 1579.

*Your most bounden Beads-
man and dutifull poore
servant for-euer.*

JAMES SANCER.

THE

THE AVTHOR TO THE deuout Reader.

CONCERNING the necessity of many men, who hauing a good will, haue not for all that the capacity or meanes, to seeke out and reade such bookes, as intreat of the Exercises, wherin euery good Christian ought to occupy himselfe. I haue for this cause thought good to gather together in this short Treatise, the principall exercises which euery Christian man is bound to vse: that by spending his time laudably therein, he may haue hope to obtaine the grace of God Almighty, and by meanes thereof, come afterwarde to enioy eternal felicity, which is the end wherunto wee are created. And albeit this Treatise may generally helpe all men, yet is it principally intended to those persons which vnderstanding (the ende wherunto they are created, & the rigorous account which they must render of their whole life yea of euery idle worde) desire in such sort to spende and gouerne their temporal life. That they may afterwards come to obtaine everlasting life. Such persons as are thus

affected shall (I hope) make their auai
of those thinges whereof I shall heere in
treat, and will (I doubt not) with good
will and plaine meaning receaue it
which is with the like afforded vnto them
There are also annexed vnto this exce
lent Treatise, certaine deuout and Good
Praiers, wherein euerye good Christian
may exercise himselfe on Mornings and
Euenings: which are the two special times
wheron the whole course of a well ordered
life dependeth. These (gentle Reader) as
I deemed most necessary, I heere thought
good to present vnto thee: which I beseech
thee to vse to thine auaille, whiles thou
shalt want better means to helpe thy selfe



A SONNET TO THE
Christian Reader.

ALCIDES neuer durst at once,
With monsters two to fight,
And yet at once this Boke shewes thee,
Howe three to put to flight.
The diuel, the world, the flesh, & more,
To conquer death and sinne,
And howe to liue, and howe to die,
And howe the Heauens to winne.
It is a pathe to Paradise,
A port to Heauenly blisse.
It treats of truce, & brings the peace,
That euer during is.
Then reade, & reape the fruits thereof,
And thanke thou for thy gaines.
Almighty God, who raisde vp those,
That tooke for thee these paines.

Confundantur qui oderunt Sion.

N. R.

*MILITI CHRISTIA-
no; Tetraſticon.*

Quo tibi iam de te parias
certamine palmam,
Et docet hic paucis,
præbet & arma liber.
Sedulus hunc ergo,
ſi nocte, dieque reuoluas,
Corpore victus eris,
menteque victus eris.



1635



WHAT THING HE OUGHT
FIRST OF AL TO DOE, THAT
*purposeth to beginne a newe life,
and to spend his time hence-
forth sincerely in Gods
service.*

CHAP. I.

FOR that (as S. Augustine sai-
eth) it is not possible for any
man to beginne a new and
laudable life, but if he first
forsake and vtterlye detest his former
loose and lewd life: who so mindeth
to amend his former maners, and to in-
deuor him selfe sincerely to serue God:
the first thing he ought to doe, is, to
cleense and purge his soule, that therby
he may please the holy Ghost to dwell
therein, as in his Holye Temple: who
will not (as Holye Scripture telleth)
enter into the soule of the wicked, nor
be harboured in the body defiled with

B

sinne.

1. Cor. 3.
1. Cor. 6.
2. Cor. 6.
Sap. 1.

Psal. 33.

Psal. 33.

Isai. 1.

1. Pet. 3.

Isai. 38.

sinne. It behoueth therefore to follow the Prophetes counsaile, first to sequester thy selfe from sinne, & so shalt thou become a fitt instrument to doe good. The which sequestration from sinne and purging of thy soule, is procured by true and lowlye confession wherwith it is very expedient thou first beginne, preparing thy selfe therunto with great diligence & contritiō: yea it shall be both profitable for thee, and right cōmendable also (if already thou hadst not made a generall confession of thy wholle life) now to make the same, calling to mind very diligently & with inward hartie sorow, the whole time thou hast hitherto liued, and all thy yeeres past, so lewdly and disorderly bestowed.

This generall confession shal helpe greatly, as well to cancel and cleere all olde reckonings of thy former life (being fully bent henceforth to liue a new and to beginne a new booke) as also to take away the scruples which are wont to molest the soule wheras, through the more plentifull lighte of Gods good

grace

grace, we see now the imperfections & defects of our former confessions, which perhaps were not vailable, either for want of contrition, or for hauing leste some notorious and deadly sinne, or necessary circumstance vntolde: whether it were through shamefastnes, or blame-worthy negligence, or some other such like default, which we were not in the dark time of our former daies aware of: & now through the grace & heauenly light we haue since the receiued, doe manifestly perceauue. Ioining therefore due diligence to this heauenly light, we are now to supply all former wants, that our soule may be set at rest, and ridde of such remorse which else would continually gnaw & wounde it.

This generall Confession shall pro-
fit much in this wise also, to prouoke
Almighty God through the toile and
trouble we suffer in making it, to graunt
vnto vs greater aboundance of his grace
and more strength, with other vertues,
necessary for the better leading of our
life hereafter.

Now to make this Confession right

Psal. 31.

Psal 37.

Psal 50.

Mai 38.

ly, and as it ought to be, we must first craue of God in al humility, his grace & fauour, to haue due knowledge of those greuous sinnes which we haue comitted against his diuine Maiesty throughout all our former life, & that it may please him to geue vs sincere & hartly sorrow for the same. This being done, take day or two, yea more if need be where in thou must retire thy selfe from company, and examine at leisure thy whole life, beginning at the time thou first began to haue vse of reason, and so running ouer all thy yeeres, according to the charge of times and places where thou hast liued, and the exercises and trades wherein thou hast bene practised, running ouer likewise the tenne commandements of God, & those of holy Church, the seauen deadly sinnes, the senses of the body, and powers of the soule. All which thou maiest do much better, and with more facility a great deale, if thou read ouer some briefe learned Confessionarie (wherof there be many) or if thou canst not read thy selfe, to cause some other to reade it to

And when at any time thou shalt
 be put in mind of any crime whatsoever
 it bee which thou hast committed,
 force thy selfe to haue a particuler
 griefe & sorowfull repentance, as well
 of it, as of all other, in which thy con-
 science may plead thee guilty.

Having vsed this diligence, and ne-
 cessary preparation, seeke then the best
 learned and most vertuous Confessour
 thou maiest possibly find out, vnto who
 I wish thee, as well now, as herafter,
 to make thy confession, & by his coun-
 saile, to gouerne the wholle course of
 thy life, and all thy actions: wherein no
 doubt but thou shalt find a notable help
 for the better seruing of God, & more
 secure walking in his way, as I shal here
 after more at large let thee vnderstand
 in the 13. Chapter of this litle Treatise.

When thou hast thus made choice
 of such a Confessour, then shalt thou
 with all humilitie, shamefastnes, and
 sincerity open all thy sinnes vnto him,
 declaring what is necessary, and omit-
 ting that is superfluous, accusing thy
 selfe, and no other bodye, of the sinnes

Psal. 31

Psal 141.

which thou hast committed: not excusing thy selfe, as some do very naughtilye, attributing the cause of their sinnes to the Deuill, the frailty of their fleshe, or to some other person, or at least alleaging certain excuses to cloke & shadow their sins withal, that by this meanes they maye either seeme none at all, or the lesse greuous a great deale. All which kind of excuses, the humble, true, and contrite penitent, must in any wise eschew. And therefore is it much better (as *S. Iohn Climacus* saith) to discover the woundes of thy soule nakedly and plainly to thy Confessour, he being appointed thy Plisition to cure and heale the same, saying in this manner: I cōfesse that I haue sinned throgh mine owne fault, and no other bodies, neither hath the Deuill prouoked me therto, nor any other man, neither my bodye, nor anye other creature, but through mine owne fault and wickednes alone it is that I haue offended. If thou both thinke & say thus, thou shalt doe according to that the Prophet *DAVID*, saith: *I will confesse mine un-*

Psal. 37.

righte-

righteousnesse against me. And if by thus doing thou suffer more confusion and shame, beleue verily, that for this Temporall shame, thou shalt escape Eternall & euerlasting shame. Thus hauing in this maner made thy Confession, accept the Penance & Satisfaction which shalbe laide vpon thee, procuring to fulfil the same as soone as thou mayest conueniently. And if it should so fall out that thou were bound to make Restitution of goods, or of good name, do it, if it be possible, before Confession, or so soone after as thou canst. The like do I also say of other Penance & Satisfaction that shalbe enioyned thee, that thou performe the same without delay.

*CERTAIN GENERAL AD-
uertisements, necessary for such as minde
to serue God sincerely.*

CHAP. II.

HA V I N G thus made a generall Confession, who so had not (as I haue already sayde) made the same before, thy soule being nowe cleansed

2. Cor. II

from all Mortal sinne, it behoueth thee to haue a most stedfast purpose neuer to offend Mortally againe, but rather to suffer any affliction, or worldly contempt: yea, death it selfe, if neede required. For if a chaste wife ought to cary this minde, rather to loose her life, than to betray the trouth she hath once plight vnto her husband, how much more oughtest thou to be of the same minde, rather to loose a thousand liues (if thou haddest so many) than to play the traitour towards God, who is thy Husbande, thy Father, thy Lord, and Maker. When thou hast once thus fully determined, take then a zelous & feruent desire to liue a-newe hereafter, & striue to get other newe behauiours, & to liue farre otherwise than thou hast donne before, reputing thy selfe to be nowe a newe man, farre changed from that thou erst was, seeing all the time thou hast hitherto liued hath beene but lost, & as it were a death. For the better doing whereof this shall helpe thee greatly, in any wise, to eschew al occasions of sin, especially the company of wicked

wicked men, but much more of women such as may prouoke thee to naughtinesse, and giue thee loose & lewde example. For albeit thou art bounde to loue euery one, and to pray for euery one (as Charity commaundeth) yet art thou not bounde to company and conuerse with euery one, but onely such as may helpe to doe thee good, and with their good wordes and vertuous examples, serue to edifie thee.

Secondly, thou must flye such places where God is custimably offended, as be *Dising-houses, Tauernes, Daunsing schooles*, and such like: not onely foreseeing thou doe no euell thy selfe, but also not to be present there where it is done, for looke hewe much more thou standest a-loofe from the fire, and so much more secure art thou, not to be burned therewith.

Thirdly, thou must take great heede to be at no time *Idle*, for that (as holye Scripture telleth) many men haue receiued much harme through Idelnesse. See therfore thou followe S. IEROMS counsaile saying: *It behoueth vs to be al-*

1. Cor. 5.

Eccle 33.

S. Ierom.

waies doing of some good, that when the fiende shall come to tempt vs, he may finde vs well and vertuously occupied.

LUC. 31.

Fourthly, thou must take heede of all excesse in Eating, Drincking, Sleeping, and Cloathing, and indeuour thy selfe to obserue a Mediocrity and Temperance in each of them: yea, rather to decline to some rigour and austeritie, than to anye superfluitie and delicate pampering of thy fleshe: for looke by howe much the more thou tamest and bridelest it, and by so much the lesse shalt thou be troubled with the temptations and disordinate desires, that proceede thereof: yea, so much the more apte shalt thou finde thy selfe to serue God, and to performe all spirituall Exercises.

As touching corporal punishments and Penance, as FASTING, DISCIPLINE, HAIRE-CLOATH, and other chastisementes, it behoueth thee herein to vse good discreation, taking such as helpe to repressse the assaultes and temptations of the fleshe, and leauing others that may be hurtfull, not yeeld-

ing

ing herein to the heates, which some *Novices* are wonte to haue in their beginning, who through indiscreet mortifying and dompting of their fleshe, fall into some such infirmity, as afterwards they must needs pamper and cherishe it too much. It shall be good therefore that thou gouerne thy selfe in these thinges by thy **GHOSTLYE FATHERS** aduise, if he be practised in spirituall Exercises.

Fiftly, it shall greatly profite thee to set before thine eies the good examples, Workes, & Life, that others haue ledd and still continue in, but chiefly of such as be like vnto thy selfe, animating thee by their good examples, and procuring as much as thou maiest to imitate them in euery thing: yea, forgetting the good which thou hast already donne, thou oughtest to striue euery day to become better than other, & alwaies to aduaunce forward in the seruice and feare of God.

Sixtly, make none account of the tediousnesse and temptations which they commonlye feelee, that beginne first to

lead

2. Cor. 4.

1. Cor. 9.

Luc. 10.

Rom. 8.

2. Cor. 4.

leade a Godly and Spirituall life. Be not thou, I say, dismayed therewith at all, but march on forward, and fight manfully against all such temptations comforting and confirming thy ielſe with this vndoubted truet^h which thou must haue firmly fixed in thy minde to witte, that nowe thou haſt taken in hande the highest and moſt happy enterpriſe that may be thought of in this worlde, and howe this is an affaire of more weight and importance than any other, & whereby more certaine gaine, greater aboundance of Treas^ure, more Honour and Dignitye, and finallye the moſt blessed happes of all the happye and good thinges that may be founde or desired in this worlde, shall redound vnto thee: yea, there is no good thing that is good indeede, but onely this, neither any other important affaire, but this alone, this beeing the one onely thing, which our Sauⁱour himſelfe ſaid, to bee neceſſarye. And therefore, no toiles, temptations, or diſquietneſſe, no backe-bitings, ſlaunders, and perſecutions, which may and muſt befall thee

in this life, ought to seeme any whitte
 grieuous for the gaining of so preti-
 ous a pearle and rare iewell, as thou
 lookest for. Heere with must thou est-
 soones animate & encourage thy selfe,
 calling ofte to minde that saying of the
 Apostle, *How all the afflictions & crosses*
of this worlde are not to be compared to
the future glory that shall be giuen unto
vs. Persuade thy selfe likewise least
 thou mightest happily faint in resisting
 the toiles and temptations which may
 befall thee in this straight waye that
 bringeth to Heauen: persuade thy selfe
 (I say assuredly, that as herein there be
 worldely toyles and temptations, so be
 there Heauenly comfortes and conso-
 lations, and that to ouercome these
 crosses & cuerthwartes of nature, there
 are helpes and succours of grace giuen
 withall, which in power doe farre sur-
 passe nature. And with this considera-
 tion maiest thou remaine a vanquisher,
 & doe all thinges, (as did Saint PAUL)
 in him that shall comforte thee, which
 is IESVS CHRIST our LORDE and
 Captaine.

Rom. 8.

Phil. 4.

Of

OF THE PARTICVLAR ORDER which we ought euery day to obserue in our daily Exercises.

CHAP. III.

The order of our morning exercise.

DESCENDING now to more particularity, for that things orderly disposed, be both more durable & profitable also, I haue thought good to aduertise thee, what order thou oughtest euery day to keepe. Which let be this: first, to *Rise* in the *Morning* so early as thou maiest, hauing before refreshed thy selfe sufficiently with sleepe, that is, the space of *Sixe*, or *Seauen* houres, little more or lesse, according to the diuersity of complexions. So soone as thou art a-wake, it is a good and Godly deuotion, before thou settle thy minde to any other thing, to offer vp to God, the *First Fruites* of all thine actions, & powers of thy whole body: as for example, thy Heart, thinking of thy Creator, & sighing after him: thine Eies, casting them vpon some Godly Picture, or

to Heauen: thy Legs, kneeling hum-
 bly before his Presence: thy Hands, lift-
 ing them vp to adore and thanke him:
 thy Mouth saying some short Praiers, as
 the *Pater noster*, *Aue Mary*, and the
Creed: & then maiest thou afterwarde,
 according as thy deuotion shall teache
 thee, briefly giue him thanks for ha-
 uing preserued thee the night past, de-
 siring him likewise to defend thee that
 present day from all sinne, and to giue
 thee grace to spende it fruitfully in his
 Diuine seruice,

After this, if thou be at leisure, and
 haue no great businesse, reade a little of
 some deuoute Treatise, or make a little
 Meditation, whercof I shall intreate
 hereafter. For doing thus, thou doest
 as our Sauour himselve aduised thee,
 saying: *Seeke first the kingdome of God,*
and his iustice, and all other thinges shall
be giuen vnto you. It were very good al-
 so, after thou hast donne thus, to goe to
 the CHURCH, if thou mightest con-
 ueniently, & there to heare MASSE, or
 at least to see & adore thy SAVIOUR
 in his most holye SACRAMENT: but

Mat. 6.

123 45678 if

if thy neede & pouerty could not we
afforde thee such leaue as to go thither
it shal then suffice on working daies, to
doe the same with heart & good desire.

*All our
actions
to be di-
rected to
Gods glo-
rie.*

Hauiing now recommended thy selfe
to God in maner aforesaid, thou maiest
with his holy blessing attende to thine
occupation or temporall businesse, re-
ferring all thinges, yea, temporall also
to his diuine seruice, choosng rather to
doe them for his loue, than for thine
owne lucre. And therefore oughtest
thou often-times to thinke vpon him
whiles thou labourest, or art busied in
any kind of temporall affaires, & to re-
commende thy selfe to his diuine mer-
cy, offering vp thine heart with all thy
doings vnto him.

*Vpright-
nesse &
iust deal-
ing.
Iac. 5
1. Cor. 15.*

And in any wise beware of one thing,
that neither in thine occupation, or o-
ther temporall doings, thou vse any
guile, or exercise any vnlawfull trade,
and against conscience: for so shouldest
thy building laide on such a foundation
be very faulty, Thou must likewise take
heed of Swearing, Lying, vsing of Idle
Wordes and impertinent speeches, so

much

much as may be, yea, not to heare any
such, if it were possible for thee.

Thus hauing spent the day til *Dinner*
time, see when thou goest thereto, that
being nowe at *Table*, either thou, or
some other say *Grace* before thou eate,
or at least-wise, say a *Pater noster* and
Aue Mary. And beware thou feede
not too greedily, nor of too dainty and
delicate *Meate*: take heede also of all
such excesse and superfluitie as might
make thee vnlifting, and lesse apte to
Reade, Pray, or doe any other Worke:
take therefore so much as thou maiest
well thinke necessarye for thee and no
more, remembring that *Meate* is rather
to be receiued as a medicine or refecti-
on, to susteine the Body, and intertaine
this temporall life of ours, than to satisfie
the sensuall delightes and desires of
our fleshie. And therefore must thou
force thy selfe not to feede with the
whole man, but to cleuate thy minde
vp to God, and to listen to some holy &
spiritual lessons, if there were any read.
And if thou finde thy selfe disposed to
gluttonye, thou must seeke to repress

*Meate
to bee v-
sed as a
Medi-
cine.*

Meanes

to represent
Gluttony.

Mat. 27.
Luc. 23.
Psal. 68.

the same with some good thought: for example, remembring that through thy sins thou deseruest not that, which God of his meere liberallity bestoweth vpon thee: and how others that merite more, lacke what thou leauest. Calling also to minde the toiles, tormentes, & sorrowes of our Sauour, & how for thy sake he tasted *Gaule* and *Vineger*: with these and such like good cogitations maiest thou, as with a wholsome sauce delay, the too sweete and pleasaunt sauer of thy meate.

After Dinner see thou rise not from *Table*, before thou hast thanked the *MAKER*, who in such wise hath vouchsafed to susteine and refreshe thee with his most bountifull hand, thou deseruing rather through thy sinnes, to suffer eternall tormentes, and say some *Pater noster* & *Aue Mary* for the Liuing & the Dead: and thus maiest thou at thy pleasure returne again to thy businesse demeaning thy selfe therein, as is afore saide in the Morning.

At Euening it should be very good (if thou couldest conueniently) to say

some

Some fewe deuotions before Supper, or to reade a little, as I shall hereafter instruct thee, that by this meanes thy soul might receiue some refreshing before thy body: howe-beit if thy trade & businesse would not giue thee leaue so to doe, then maiest thou get thee to Supper on Gods name, behauing thy selfe therein, as is saide at Dinner time.

The residue of time from Supper, till thou goe to Bed, thou maiest bestowe in some honest talke. or other good Exercise and recreation, alwaies taking heed of occupying thy selfe in any such thing as may hinder and disturbe the quietnesse of thy minde.

Afterwardes (hauing thus reposed thy selfe some time) see thou prepare thy self to Bed-ward, considering that every good christiā ought in such wise to dispose himselfe therunto, as if he were that Night to depart out of this life.

The maner how to prepare thy selfe, is this, first kneeling downe deuoutely before some picture of CHRIST, or of our L A D Y (which thou oughtest alwaies to haue in thy Chamber) say the

Exercise
to Bed-
warde.

Creede, Pater noster, and Ave Maria

1
2
Foure
principal
points to
be consi-
dered.

3

4

afterwardes 1 giue God most humble
thankes for hauing preferred thee this
Day: 2 & require the light of his grace
to vnderstand and knowe thy faultes
but chiefly those which thou hast com-
mitted that present Daye: 3 Examine
afterwardes thy conscience at leisure
and with good deliberation, discussing
howe, and in what thinges thou hast
bestowed the same. And where thou
findest thee guilty of any offence, 4 be
sorrowfull for it, and aske God hartly
mercy: purpose also to Confesse the
same in due time, & to amende thy life
hereafter: but finding not thy consci-
ence guilty of any great offence, yeeld
him humble thankes, who hath prefer-
red thee: and finally beseeche him to
defend thee the Night following, from
all the deceites and illusions of the deu-
ell, graunting thee conuenient rest for
the health of thy Soule & Body. And
thus maiest thou goe to Bedde, making
the signe of the holy CROSSE vpon
thee as thou layest thee downe: and let
thou dispose thy whole Body in honour

and

a decent wise, remembering that God,
 and his holy ANGEL thy Gardian doe
 looke vpon thee: to whome thou must
 not fail to recommend thee. It shalbe like
 wise very good to remēber otherwhiles
 that euen as thou nowe layest thy selfe
 downe in Bed, so shall others one day
 couche thee downe in thy *Graue*: and
 consider well, that this must needs bee
 the ende of all the riches, pompes, and
 honours, and of all the whole pride and
 glory of this worlde. Say therefore, as
 thou art laid some short Praier, *Hymne*,
 or *Pater noster* ouer thee, crauing Gods
 good helpe and assistance for that last
 houre of so great dread & importance.
 And beware in any wise of louing too
 faintly & softe a Bed, calling to minde
 that narrowe and harde couche of the
 CROSSE, which for thy sake our Sa-
 uour lay vpon, and thus maiest thou fall
 sleepe, either with this, or such other
 like Godly thought: & looke that when
 thou chancest at any time to wake, that
 thou haue God by and by in thy mind,
 let thy Mouth be filled with his prai-
 ses, saying some verse to thanke and

Mat. 18.
 Psal 33.

Our Bed
 not vnlike
 to our
 graue.

blesse him, or to recomende thy selfe to his diuine mercy: & when thou risest againe in the Morning, behaue thy selfe as is afore-saide.

*THE EXERCISES WHERE
in a good Christian ought to occupy
himselfe on Holy-Daies.*

CHAP. IIII.

HAVING declared alreadye what order thou oughtest to keepe in thy exercises ech working day through the weeke, it resteth now to teach thee how thou art to behaue thy selfe on holie daies, sith both God and his holy Church commaund vs to sanctifie and keepe them holy. It behoueth therefore, that we doe not onely labour, and take no seruile pains on those daies, but that we dedicate our selues more diligently to Gods seruice, and to exercise of spirituall good, & Godly workes, that by these meanes we may sanctifie the said daies, by indeuoring our selues to haue more holinesse on them. On Sundaies therefore and other Festiual daies, thou

More ho-
linesse re

shalt

thalt dispose thy life and Exercises in this order.

After thou art got vp in the Morning offer & commend thy selfe to thy Lord and Maker, as on other daies, & make thy Praiers (whereof I shall tell thee more hereafter) somewhat longer than on other daies, or at leastwise reade on some Godly booke a-while, preparing thy selfe to goe to M A S S E, and to receiue the blessed Sacrament. if thou be minded so to doe that day.

When thou hast thus donne, & lefte such order for thy Temporall matters at home as shal be meete, get thee then to Church to heare M A S S E, and the S E R M O N (ifther be any) in such place, where thou hopest to receiue most profit & deuotion, especially at such time as thou purposest to Receiue. And take heed in the way to Church-ward, thou roule not thine Eies vp and downe, gazing here and there, especially at thine entrie into the Church: but retire them home in modest and deuout wise, and calling to mind thine owne vnworthynesse and manifold sinnes, be sorrow-

quired on
Festiuall
Dayes.

Behavi-
our in the
Church

Psal. 5.

Luc 18.

1. Cor. 1.

Conform
ing our
selves to
Eolye
Church.

full for them, asking God mercy & forgiveness. And the maieſt thou ſay the ſentence of the Pſalm: *Putting my truſt and confidence in thy mercy, O Lord, I wil enter into thy holy Temple in thy fear.* Place thy ſelfe afterwards in humble & contrite wiſe, like to the *Publicane*, in ſome conuenient roome, there to heare attentiuely, both *MAſſe*, and other Diuine ſeruiſe, deſiring to be partaker of al the myſteries which are Celebrated in that holy place, and alwaies to remaine in the vnity of Holy Catholike Church, and of all the faithfull and liuely members of *CHRIST*, that thou maieſt deſerue afterwards to enioye euerlaſting happineſſe, with them in the Triumphant Church aboue.

Now at ſuch time as they beginne to ſay their *MATTINS* or *MAſſe*, liſte thou vp thy minde & hart conformably as the Church doth, praiſing God when ſhee praiſeth him, praying when ſhee praieth, and for the ſame thinges ſhee praieth, giuing thanks when ſhe doth, and ſo in all thinges imitating her. and conforming thy ſelfe vnto her.

When

When the Priest saith MASSE, ha-
 ken diligently to such words as he pro-
 nounceth, without either reading thy
 selfe, or saying any other praiers & de-
 votions, at least while the Priest
 readeth out: yea, much more commē-
 dable should it be to occupie thy selfe
 whiles he celebrateth, in some good
 thought or meditation, rather than in
 reading or praying in thy booke: yea
 thou oughtest chieflye at such time to
 remember the Passion of Christ our Sa-
 uiour & Redeemer, sithe holy MASSE
 is a memoriall of the same, & both the
 Priests attire and all the ornamentes of
 the AVLTAR, with the Ceremonies
 which be vsed in the saying of MASSE
 do all represent and signifie such things
 vnto vs, as he either did or spake during
 the time of his painfull Passion: & ther-
 fore is it a very Godly thing to haue the
 same in memory, especially at the time
 of Eleuation, calling to mind that in-
 speakable loue of our Sauour, which
 caused him to be Crucified & lifted vp
 vpon the Crosse for thee: and therefore
 art thou bound to adore & thanke him

The man-
 ner of
 hearing
 Masse.

Masse a
 memorial
 of Christs
 Passion.

Rom. 8.
 Heb. 9.
 1. Pec. 3.

with

Love,
Faith and
Feruour
necessary
in our deu-
otions at
Masse.

with great reuerence for this so inestimable a benefit, & to craue such things of him with faith and feruencie as thou standest need of, fith looke with what loue and charity he thine vouchsafed to be crucified for thee, with the like he nowe ready in this most holy Sacrament, to shewe mercye to such as dispose themselves to receiue it.

Inf.ca.15.

Afterwardes when the PRIEST receiueth, if so be thou be not that daye Sacramentally to do it, yet maiest thou in Spirituall wise receiue with him, according as I shall heereafter tell thee, when I intreat of receiuing the Blessed Sacrament.

Howe to
hear Ser-
mons pro-
fitably.

If ther be a Sermon that Sunday, or Holy-day, giue care thereto with great zeale and attention, preparing thy selfe before it begin, by estranging thy mind from forraine thoughtes, & making thy Praier to GOD, that it may please him to minister such speeche and spirite vnto the PREACHER, wherwith he may both profite thee and others, and then maiest thou say with SAMUEL: *Speake O Lord, for thy seruant heareth*

1.Reg.3.

Of those things which the Preacher shall deliuer in his Sermon, thou oughtest to comitte some such lessons to memory, as shall most concerne thee, and that chiefly moued thee, supposing our Lorde himselfe to haue deliuered the same vnto thee. In like manner shalt thou doe at Masse, if thou canst vnderstand the wordes of the *Epistle* and *Gospell*, which thou oughtest to take as though God had spoken then, euen at that instant to thee alone, committing them to memorye, & thinking of them, at least all that day.

If so be there be many Sermons, goe to heare that Preacher, whome thou deemest to Preach Gods worde with most feruent zeale of his glory, & profite of the audience.

These be the chiefeſt Exercises, wher in thou art to spende the fore-noone till Dinner-time, and then behaue thy selfe as on other daies. Having then paused some little while after Dinner, it were a very fruitefull Exercise, if thou couldest conueniently vse it, to go and instructe others in the Christian Faith, or to learn

God speaketh vnto vs by his Preachers, & holy Scriptures.

Iac. 5.

it thy self, if thou vnderstand it not well, at such Churches where they haue this Exercise, whereby euery way doth ensue great gaine: for if thou teach others that be ignorant, thou exercisest one of the seauen Spiritual workes of mercye: & if thou learn thy selfe of others, thou winnest that which it behoued thee to knowe, and that is more pretious than be mountaines of worldly wealthe,

After this Exercise, thou maiest goe & hear EVENSONG, COMPLINE, & some good Lesson, if there be any, governing thy selfe in all thinges, as is aboue saide in the Morning.

Iac. 1.

This being donne, imploye the spare time till Night in doing some deede of mercy, as in visiting some *Hospitall*, or *Prison*, comforting & performing some Charitable office, to those weake & comfortlesse creatures, or otherwise thou maiest associate thy self with some vertuous companions to report or heare some Spiritual discourses, or read some Godly Booke, or finde thee occupied in some such like honest Exercise. And if so be thou thinkest it otherwhiles ex-

pedient

edient to walke abroad for recreation, let it be in some secrete and solitarie place, wher other secular persons come not to disturbe thee, and with their prophane conuersation withdrawe thy minde from God.

It is also a verye good Exercise vpon such SAINTS daies as be kept Holye, to Read or Meditate vpon their liues, & to animate thy selfe thereby to imitate them in some one Vertue, or Spirituall worke, such as pertaine most to thine owne estate. Finally thou oughtest euer after Dinner, on these Daies to occupy thy selfe in some such Exercise, as thy soule may thereby reape some Spiritual profit, and growe more zealous & fervent in the loue of GOD, with new purposes and inflamed desires to goe continually forward, and to waxe stronger in his Diuine Seruice, with greater charitye towards thy Neighbour, better knowledge of thy selfe, and more humility in all thine actions.

Thus bee the Holy-Daies sanctified conformably to GODS wil, and the intent of Holye Church.

The liues
of Saints.

After-

Afterwards both in thy Meditatioⁿ before Supper(hauing means to make the same)& in the examinatioⁿ of thy Cōscience before thou goe to Bed:thou shalt both in these,& each other Euening action, doe as is aboue-said in the former Chapter:noting this by the way,that on these daies al is to be don with so much more leifure,feruour & diligence,as the highnes of the day shal more require it.

A document for
Parents
and house-
holders.

1 Co.5.

And heere let euerye man that hath Children, or Family learne, that he is as a guide & gouernor to such as be vnder him,& therefore is he bound, so much as in him lieth, to drawe the to the seruice of GOD, causing the to heare MASSE, & to spende the Holy-Daies in Godly exercises,& to frequent the Blessed Sacrament of Confession & Communion, so ofte as they may, & shall perceiue it for their profits.And in no wise are they to allowe, that any one in their house haue anye publicke crime, or other notorious imperfection: as to be a Swearer, a Blasphemer, a Gamester, or an offendour in such like trespasses against our LORD and SAVIOUR.

OF THE PROFITE AND
necessitye of Praier,

CHAP. V.

NOW that I haue already intreated
of the order that such as desire to
be like good Christians, ought to keep
both on Working and Holye-Daies: it
resteth, that I intreat of another, kinde
of Daily Exercise, very necessarye for
each one to obtaine this their desired
end withal: chiefly yet for such as mind
to dedicate themselues more sincerlye
to Diuine Service. And this is the Ex-
ercise of Holy Praier, not onely *Vocall*,
which is common to every one, & more
requented of all: but also *Mentall*,
which very fewe wote of, and so conse-
quently, very fewe doe practise, beeing
neverthelesse the more excellent kinde
of great deale. And therefore is it to bee
noted, that albeit *Vocall* Praiers, to wit,
that which is made with the Mouth &
Voice, in saying of sundry OFFICES,
PSALMES, & Deuotions, is a very pro-
fitable thing, instituted, approued, and
practised

Two sorts
of Holye
Praier,

Mentall
Praier
more ex-
cellent
than Vo-
call.

1. Cor. 14.

Ioh. 4.

2. Cor. 3.

practised in all Religious and Cathedrall Churches: yet is not this, but that which we call *Mentall* the more worthy & excellent kinde of Praier, & whereof the holy Doctours doe chiefly mean, when they speake of the excellency of Praier and the singuler fruites which proceed thereof. The which *Mentall* kinde of Praier doth so farre passe & goe beyond the *Vocall*, as doth the Soule or Spirit in dignitie passe and excell the Bodye. Wherefore, such as minde to exercise themselves thoroughly in Gods seruice and to batten and growe strong in Spirit, ought not to content themselves only with *Vocall* Praier, but (as Saint PAVL saith) to Pray with Mouthe and Minde together, hauing receiued Gods handes both the one and the other. Howbeit, let vs chiefly Pray with Spirit: for (as our SAVIOUR saide to the Samaritane) *God is spirite, & they which adore him: must in spirite & in truth adore him.* Whereupon we are well assured, that the Holy Saints of olde time and the most Spiritual men of our daies doe Exercise themselves most chiefly

and

and commonly in this kinde of Praier,
 as hauing by experience proued, howe
 much more profite and Spirituall com-
 fort the soule receiueth by this *Mentall*
 praier than by that of *Vocall*. This thing
 also alone, declareth sufficientely, of
 what importance they deemed this Ex-
 ercise, and howe necessary for all good
 Christians, in that they are not afraide
 to call the same Omnipotent: for so
 much as beeing made as it ought to be,
 we thereby obtaine euery thing, like as
 CHRIST our Redeemer hath promi-
 sed, saying: *Verily I say vnto you, that*
whatsoeuer you shal aske by Praier, beleeue
shall be giuen vnto you.

This Praier, wherof we now speake,
 is a lifting vp of our minde to God,
 which is rather donne with inflamed
 desires of the heart, than with variety of
 outward wordes, & so are we lesse pai-
 ned therein, than in *Vocall* Praier: Yea,
 looke howe much the longer we con-
 tinue in this kinde of Exercise, and so
 much doe we finde it more sauorye and
 fruitfull for our soule: for that euery
 one a man frequenteth this holy Exer-

D

cise,

Mentall
Praier
 called
Omnipo-
ten.

Mat 21.
 Mar. 11.
 Ioh. 15.

Mentall
Praier
 more
 easie than
Vocall.

cise, he still sucketh out newe sapped
graces and spirituall Treasure: yea, such
as at sometimes the soule doeth, as
were palpate & feele it most apparant
lye. For like as MOYSES had his face
lightned and made glistering, through
his often conuersing with God, in such
wise, as the Children of *Israell* (acco-
ding as holy scripture telleth) could not
abide to looke vpon him, euen so the
Soule through perseuerance in Praier
becommeth more lightned and illum-
inated with the newe graces which she
receiueth.

Exod. 34.
2. Cor. 3.

Luc. 9.
Mat. 17.
Mar. 9.
2. Pet. 1.

Effects of
Mentall
Praier.

We know moreover, how CHRIST
our Redeemer (as the holy Euangelist
Saint L V K E reporteth) being in Praier
was transfigured, and his face visibly
changed into as beautiful a brightnesse
as the Sunne, his garments also became
as white as snowe, euen so is the soule
of man in Praier transfigured & chan-
ged into God, & the darkenesse there
turned into light, frailty into force, feare
into hope, sadnesse into solace, with
other singular commodities, too many
to rehearse, which trial testifieth to pra-

ceede out oft is Holye Praier.

Sithens therfore this is for all so profitable and necessary an Exercise, I shall extend my selfe some what the more, to tell thee, in what manner thou art to make the same. And first I shall declare what such may doe as be more Spirituall, & haue better leisure, being minded to take in hande this Exercise: afterwards I wil set downe another Method for the simple & more busied sort, such as want capacity and leisure to Exercise themselves throughly in this kinde of devotion: that by doing yet what they are able to do, they may be made partakers of this so fruitful & necessary exercise.

THE MANNER HOW TO
Praye Mentallye, and of the preparation
which we ought to make before the same.

CHAP. VI.

THIS Praier which we call *Mental*, being (as I haue already said) an elevation and lifting vp of the mind to God: like as the soule may diuers waies

eleuate it selfe to the knowledge of God, euen so be there diuers Meditations or considerations, which are all of them called by this name of Praier, Nevertheless 1 shall here intreat of thos onely that bee most deuoute, easie, and profitable, and that with such breuitye as I may conueniently.

First notwithstanding I am to aduertise thee of certaine points which must needs be thought of before thou enter into this kinde of Exercise.

Whereof, take this for the first, that thou force thy selfe (being one that hath leisure enough) to haue one houre in the *Morning*, and an other in the *Evening*, (little more or lesse) which thou art to allot to this so profitable an Exercise, like as Holy CHVRCH hath appointed certaine houres for publick Praiers, and Diuine Seruice: that the time and houres thus prefixed, may admonishe & prouoke thee thereunto, & a good custome once gotten take away the difficulty thereof.

But if anye man coulde not obserue these so certaine & prefixed houres, yet

ough

Time certaine to be allotted to our deuotions.

ought he not to giue ouer this Exercise, but rather to take such houres and time for the same, as his businesse might best forde him.

Now when thou comest to these determined houres (supposing that thou maiest haue them in manner aforesaid) behoueth thee to prepare thy selfe (as the wise man saith) before Praier, to the ende thou maiest haue more attention, deuotion, & reuerence, with other parts requisite for the better performing of this Exercise.

Thy preparation therefore let it be in this manner. When thou comest to the time & place prefixed, indeuor thy selfe to lay a-side al other cares and cogitations, which in anye wise may impeache thee, weighing well the importance & seriousness of this office which thou art in hande withall. And to the ende thou maiest haue the more attention and reuerence: consider how when thou art in Praier, thou speakest not to the wind, nor to the walles, but standest most assuredly before the face of the liuing G O D, & that G O D is there really

Eccl¹8.

Preparation before Praier.

present at thy Prayers: listening to thy wordes: viewing thy teares, and taking delight in thy deuotions and holy exercise. For albeit he vniuersally assisteth all his creatures, yet assisteth he chiefly such as praye vnto him, according as the sacred scripture witnesseth, sayinge

Deut. 4.

There is no other nation in the world so great, nor whom there Gods be so nigh, as is our Lorde God, who assisteth vs in all our Prayers.

1 Cor. 3. 6

1 Cor. 3. 6

Thinke now how greater attention and reuerence is requisite, to speake and stand before the presence of so diuine a Maiesty: before that most soueraigne and omnipotent King: before that infinite beuty and incomprehensible greatnes, if so great respect he had in speaking but to a temporall Prince? This consideration shall make thee to humble thy selfe, & bow down to the very dust of the earth, & to stand with feare and trembling before that sacred souerainie & dreadfull Maiesty.

With this thought maiest thou kneele downe in reuerent wise, making the signe of the holy Crosse vpon thee, and then say the generall Confession or the

Psalme

thy *Alme, Misereere*, or a *Pater noster*, if
 thou canst none other crauing of God
 briefly forgeuenes of thy sinnes, those
 specially wherein thou maiest haue of-
 fended on that daye, as also grace to
 performe this office better then hereto-
 fore, & to spende that small time to his
 glory, & the profite of thy soule, seing
 we are not able without his grace to do
 anye good thing: with this affecte and
 mind thou maiest sometimes saye the
 hymne, *Veni Creator spiritus*: or those
 wordes of the Patriarch ABRAHAM:
Loquar ad Dominũ meum, cum sim pul-
vis & cinis. I will speake vnto my Lord
 although I be but dust and ashes: or o-
 ther vocall Praiers or sentences, wher-
 in thou happelye hast most Deuotion,
 which shall all of them serue for a pre-
 paratiue, to make thee haue better at-
 tention, and to exclude all forreine co-
 gitations:

Gen 18.

Hauiing now in this, or like manner
 gotten attention, deuotion and reue-
 rence, fall then in hand with thy medi-
 tation after the best maner thou canst:
 the which ought, in mine opinion, to

be most commonlie of the Passion of Christ as being a thing very acceptable to him, and of great deuotion and profite for our soules: Sith this our Saviour his Passion is no other thing then an *Epilogue* and recapitulation of his whole life and doctrine, and an abbreviat and short word, wherein it pleased him to teach vs the summe of all wisdom, and the perfection of the Gospell. Wherefore, for thy better and more orderly proceeding in this matter, thou maiest deuide the points of the Passion, by the daies of the weeke, in maner folowing.

*MEDITATIONS OF THE
blessed Passion of our Saviour, for eue-
ry day in the weeke, especially on
Mornings.*

CHAP. VII.

THE Meditations wherein I thinke most profitable for thee to exercise thy selfe, especially on *Mornings*, ought to be of the *PASSION* of Christ, which thou maiest dispose in this order.

MYNDAY.

MUNDAY.

ON Munday Morning at thine appointed houre, thou shalt thinke of the last Supper of our Lord & Saviour: wherein amongst other thinges which thou shalt Meditate conformably to the story of the Gospel: cal chiefly to minde these three points: to witte, that most profound humility wherewith he washed his Disciples Feet: the institution of the most Holye Sacrament: those most sugred speeches which hee lastly preached vnto them.

About the first: consider that wondrousfull humilitie wherewith that most high and puissant Prince (into whose hands his eternall Father had giuen the rule of all things) bowed himselfe down to washe & cleanse his Disciples Feete, & amongst the rest, those filthy feete of *Indas* the Traitor: neither yet did his puissance, wisdom, holinesse, nor his greatnesse, (euery one being incomprehensible) let him to doe this so base worke: that we should followe the example which he lefte vs therein, not onely to humble our selues to our bet-

ters,

Ioh. 13.

Mat. 26.

Marc. 14.

Luc. 22.

Ioh. 13.

Ioh 13.

ters, but also to our equals & inferiours. Touching the second point: consider that most feruent loue our sweete Redeemer bare vnto vs, *In the ende*, when by (he being now departed from vs) deuised this ineffable meanes howe to remaine still with vs, for our consolation profit, and refection, in this most holy Sacrament. And like as he could not leaue vs any gifte more pretious than this, so ought we not to seeke or desire any other than this, disposing our selues often-times to receiue this most Sacred foode: that being often-times vnited to him, we may be made partakers of the inestimable fruits, which are by means thereof imparted to vs.

Concerning the third: amongst the other wordes of that long and most excellent Sermon which he made to his Disciples: take for thee that his newe precept of Charity, so highly commended of him: wherein he saide, that his Disciples should be discerned: & withall, note the patience thou must haue in the manifold tribulations and persecutions which thou must needs suffer

his worlde, wherewith the soule is
 aged, and gaineth great & inspeake-
 Meede.

TUESDAY.

Howmaiest on Tuesdaye at thine
 accustomed houre Meditate three
 other pointes: whereof let the first be
 our LORDS Praier which he made
 three times in the garden of *Gethsema-*
ni. Beholde here the anguise & anxi-
 ety that holy Soule of his felt: which he
 himselfe saide, *Was sorrow full and heavy*
death: that is to say, that the sorrowe
 he felt was enough to procure his
 death. And note the remedy we must
 use vnto, when we hap to be thus affli-
 cted and made heauy: which is a zeale
 and perseverance in Praier: as he him-
 selfe vsed three times, Praying so much
 the longer as his affliction increased &
 grew more grievous through the most
 vehement apprehension he had of his
 nature and imminent tormentes, which
 made him sweate great drops of Bloud.
 Take therefore this refuge of Praier in
 thy tribulations, as Saint IAMES doth
 so admonishe thee: and seeke not af-

Mat. 26.

Mar. 14.

Luc. 22.

Mat. 26.

Luc. 22.

Iac. 5.

ter any other faithles & vaine remedies

The second point for this day, is our Sauours imprisonment, whereunto he willingly offered himself to loose there by the giues and fetters of our follies. Here maiest thou waigh that insuparable patience, wherewith he willingly contented to be Bound, Iniuried, and Stroken: with diuers blowes & buffets, without anye moane making or resistance: yea, he found fault with PETER (who did what he could to defend him) saying: *The cup that my Father hath giuen vnto me, wilt thou not that I drinke it?* The meaning of which wordes thou oughtest to marke well, and to lay vp in the treasurie of thy heart, therewith to releue and defende thy selfe in all thy griefes & persecutions: for whence soeuer they come, whether of the world, or of the deuell, all is the cuppe which thine euermore Father geueth vnto thee for the welfare of thy soule.

Thou maiest also meditate the third point: how the faithfullest master that euer was, being abandoned and forsaken of all his Disciples: and accompa-

nied

Isa. 53.

1. Pet. 2.

Ioh. 18.

Mar. 26.

Mar. 14.

ed onely with those cruell officers:
 as ledd to the houses of those sacrile-
 gious Bishoppes *Anna* and *Caiphas*:
 where they beganne a freshe to renew
 their villanous outrages: their spittings,
 their blowes, their mockes & skornes,
 with other their greivous vexations,
 wherwith he passed ouer all that night,
 bidding euerye thing with incōparable
 patience: that thou in like case should-
 st endeuour to imitate him.

Luc. 22.
 Ioh 18.

1. Pet. 2.

WEDNESDAY.

ON Wednesday meditate the ig-
 nominiuous progresse, and wearis-
 some iorney which our Sauour made
 on the morow, being conducted from
 one Iudge to another: & pause a while
 in each of their houses, to weigh the
 wordes he spake, and the iniuries that
 were done vnto him: but chiefly call to
 minde those wordes which he answered
 vnto *Pilate*, asking him if he were
 a King, which were these: *My kingdom*
is not of this world: which if thou weigh
 & ponder well, wil make thee to know
 the blindnes of worldly men, who with
 so great carke and care desire to reigne

Ioh. 18.

and

Heb. 11.
1 Pet. 2.

and to enioy the prosperitie, pleasures
and pompes of this world, wherof the
true and onely King confesseth in the
wordes, that his kingdome consisteth
not: that thou shouldest therby frame
thy selfe to contemne the world, which
he so litle regarded, and learne to live
like a Pilgrimme and straunger therein
making no account of the pompes, rich-
ches and creditte therof, which be so
vaine and transitorie.

Luc. 23.

Consider likewise the scornes done
vnto him in *Herodes* house, that vniu-
ludge: who to make him be mocked
caused him to put on that white fooles
cote: and thus hauing skorned him, sent
him the backe againe to *Pilate*: in the
which voiage he suffered such paines
and spitefull reproches, as thou well
maiest imagine. Learne here to holde
thy peace whē thou art despised, moc-
ked, or otherwise curiously questioned
thou maiest see likewise what paines &
trauaile thou must prepare thy selfe to
take (when neede shall require) for his
sake, and thy neighbours: seing he hath
thus both for thee, and all their sakes,

made

made so manye wearisome iourneis.

THVRSDAY.

ON Thursday at thine accustomed time & place thou shalt Meditate: first, the cruell scourging of the Sonne of God in *Pilats* house (who weening hereby to appease the rage and fury of the *Iewes*) caused him to be whipped & beaten most bitterly. Behold then how they pull off his cloathes, & strippe him naked, who adorned the fieldes with all their beuty: and how they binde those hands to the piller, which created earst the heauens. And being thus Naked & fast tied how the cruel executioners be- ginne then with might & maine to laye on that Virginal Fleshe: fleaing the tender Skinne of the Immaculate Lambe, and causing that most sacred Bloud to flue and spinne out of all the partes of his Body, in so great quantity, as it wetted & couered the ground he stood vpon: yea, in such sort was that most tender & beautifull Fleshe fleane and wounded, as thereby was rightly fulfilled the Prophecie of *Isai*, saying: *We reputed him as a leaper, and as one smitten of God and humbled:*

Mat. 27.

Mar. 15.

Ioh. 19.

Isa 53.

Isa. 53.
Mat. 26.
Act. 1.

humbled: In the middest of all the grieffs, the most innocent Lamb stood domb and quiet: without moving or making any resistance at all: for he was not so straightly fastned to the Pillar with Heben Cordes, as with Heben Charity, and the feruent loue bare vnto vs, which bounde his Diuine heart with much more stronger bandes than were the other.

For the second point, Meditate how the tyrannous officers being nowe tired with beating him, albeit he not so, with suffering for vs, they then vnloose him from the Pillar: & without giuing him any other succours, or solace, let him seeke his garments throwen heere and there about the Palace: which hauing at length with much ado founde out, and put vpon him, they straightwaies strip him a-new to put on that olde purple coate, wherwith they openly scorne & make him their laughingstocke: and anon crowne him most cruelly with a Crown of most sharp pricking Thornes. If thou viewe and consider all this with deuout attention, it cannot be but

Mat. 27.
Ioh. 19.
Mar. 14.

mult prouoke thee to loue that Saviour,
 who for our welfare onely, vnto us to
 endure so cruell torments: & make thee
 so to feare for thy finnes, & vtterly to
 abhorre thy lasciuiousnesse, thy plea-
 sures, pompes, and superfluous pampe-
 rings of thy fleshe, with the which thou
 hast so highly offended God, & for the
 which he hath in this wise so painfully
 satisfied. For if a kings Sonne be afraid,
 when he seeth but a contemptible bond-
 slaue beate in his preience, how shal not
 the most abominable bond-slaue feare
 and tremble, seeing the Sonne of God
 so cruelly handled for his offences? If
 others finnes be thus deerely paide for,
 what punishment shall hee haue that
 shall be punished for his owne finnes?

Lastlye, thou maiest Meditate this
 day, howe our Saviour standing in this
 wise Crowned, Wounded, & Mocked,
 Pilate commanded him to be brought
 forth, for the whole assembly of people
 to looke vpon him, to trie, whether hee
 might this waies mollifie those stonie
 hartes, & thereupon saide: *Ecce homo:*
 behold the man. Faile not thou there-

Isa 53.

1. Pet. 2.

Ioh. 19.

E

fore

Mat. 15
Mat. 27.
Ioh. 19.

fore with the eies of thy soule to take
an aduised viue of this most rufull spe-
ctacle, beholding the hewe and ougly
shape he caried, who is, the brightnesse
of his Eternall Fathers glory, and to
restore what thou hadst lost through
thine offences. Behold howe he stand-
eth in the midst of such an assemblie
fraight full of shame & sorrowe, cladde
in that Fooles-Coate, so euill-fauored
an attire, with a Crowne of Thorne
enuironing his sacred Head, a Reede
his tied Handes, in lieu of a Scepter, the
harde Coarde about his tender Necke
his Diuine Visage all puffed vp & swollen
with the blowes he had receiued, & a-
bominably disfigured with Bloud & filth
thie Spittle: yea, from top to toe, no one
spot free from Wounds, neither was this
enough to soften those flinty hearts, al-
beit sufficient to appease his Eternal Fa-
thers wrath, accepting the same for the
satisfaction of our most hainous crime.

FRIDAY.

ON Friday, Meditate howe our Sa-
uiour accepting the most wrong-
full sentence pronounced against him

caried

arie the Crosse himselfe on his backe
 whereon he was presently after to bee
 Crucified, for so had those cruell ene-
 mies appointed, that thereby his tor-
 ments & reprochfull ignominies, might
 euery waies growe greater. Nowe for
 as much as our Lord and Sauour bear-
 eth thus vpon his shoulders all thine ini-
 quities, enforce thy selfe to yeelde him
 thanks for this so singuler a benefit: &
 to help him (like another CYRENEVS)
 to cary his Crosse, imitating his ex-
 ample, & see thou keepe those deuout
 Women company that followed him,
 to whom he saide, that they ought ra-
 ther to weepe vpon themselues, & vpon
 their children: *For if they do these things*
in the greene woode, what shall be donne
in the dry? Which words thou oughtest
 to apply to thy selfe, in beeing carefull
 not to be like a peece of doted woode,
 barren and fruitelesse in thy life, but to
 force thy selfe euery day to bring forth
 quite of good-workes, although it be
 with labour & paine: for if thou beare
 him company in this life in his griefes,
 thou shalt (according as S. PAVL pro-
 miseth)

Mat. 27.

Mat. 15.

Luc. 23.

Luc. 23.

Rom. 8. 17

miseth) be a companion with him in the other life, in his ioies and inspeakable consolations.

Meditate secondlye, howe those vnto mercifull tormentours, so soone as they were now come to the mount *Caluary* stript forthwith in cruell-wise that louing Lambe, tearing his Skin, to his excessive griefe, being through the greuous wounds festered to his garments: & afterwards stretche him out vpon that harde Bed of the *CROSSE*, which the worlde had prepared for him, & so without stretched Armes, of his aboundant Charity, he offered himselfe vp to his euerlasting Father, in a true & liuely Sacrifice for the sins of the whole worlde. And thus his Hands & most holy Feete being with sharpe *Nails* fastned to the *CROSSE*, they reare him vp on high hanging most pittifully thereon. Weigh heer diligently, what wonderful griefe his most rufull Virgin *MOTHER* suffered, hearing the strokes of the *Hammer* wherewithall they Crucified him, & seeing him afterwards reared vp vpon that harde *CROSSE* with such opprobrious

shame

name, & infinite paines & tormentes.

Now then beholde a while with the
ies of thy soule, this thy Saviour thus
hanging Nailed vpon the CROSSE, &
gather vpo this holosome tree, the fruit
of life; which it plentifully affordeth
thee: for here is alwaies forth-comming
a supply for all thy needes, a salve for al
thy soares, a satisfaction for all thy sins,
and herein maiest thou, as in a glasse,
plainly perceiue all thy wantes and im-
perfections, sithe this is a much more
beautifull and bright Glasse than those
were which God commaunded to be
set in the Temple for the Priestes to
looke the in, at such time as they were
to offer Sacrifice: for that the Godlye
soule which shall attentiuely admire
her selfe in this mirror, may soone e-
spy, and easily finde out all her faultes
and follies whatsoeuer. That his naked
nes and extreme pouerty which we see
vpon the Roode, vtterly ouerthroweth
all our pompes & superfluous decking.
That Crowne of *Thornes* condemneth
our Pride & ambition. The *Gaule* and
Vineger which was geuen him to drink

Exod. 38.

cricth out against our gluttony and gill
ordinate Drinking. Those *weeping* and
withered Eyes, accuse the Idolenes and
lacke of modesty in ours: those *outstret-*
ched Armes readye to embrace both
frindes and foes, finde faulte with ou
rancour and reuenge: that most *sacred*
Body wounded al over from *Top to Toe*
argueth, and that seuerely, the lasciu
ousnesse and sensuall apperite of ours.

Thus seest thou, howe all the staine
and ffull spottes of thy whole life doe
manifestlye appeare in this vntained
mirrour, full of all perfection.

Thirdlye, if thou haue any spare time
left, thou maiest Meditate the other e
gregious and notable thinges, which
happd about our Saviours *Death*, but
chiefely those seauen speeches he vtte
red, beeing vpon the CROSSE. For in
the first (*Father forgive them, for, they*
knowe not what they doe) is Charity to
wardes our foes highly commended. In
the second (*Verily I say vnto thee, this*
day thou shalt be with me in Paradise)
mercy towards sinners in souerain wis
set out. In the third. *Behold thy Sonne*

Luc. 23.

Luc. 23.

Ioh. 19.

behold

holde thy Mother) a Piety and zeale
 toward's Parents. In the fourth (*I thirst*)
 fervent desire of our neighbours wel-
 fare. In the fifth (*My God, my God, why
 hast thou forsaken me*) an humble Praier
 in tribulation. In the sixt (*It is consum-
 mated*) a persevering in obediēce till the
 end: In the seventh (*Father I commend
 my spirite into thy handes*) a perfect and
 entire resignation into the handes of
 God: which is the periode and summe
 of all our perfection.

S A T U R D A Y.

ON Saturday meditate the percing
 of our Saviours side with that cru-
 ell speare, to the incomparable grieve
 and hart-breake of his most heavy mo-
 ther. And pause here a while to behold
 both this, and other his infinite & most
 precious woundes: seeing these are to
 be thy refuge, thy phisicke, & chiefe cō-
 solation. In the olde lawe we read, how
 God commanded certaine Cities to be
 assigned in the lande of Promise, wher-
 unto such as had cōmitted any offence,
 might securely make theire refuge: but
 now in the law of grace there is none

Ioh. 19.

Mat. 27.

Mar. 15.

Esa. 21.

Ioh. 19.

Luc. 23.

Ioh. 19.

Deut. 19.

so secure a refuge as is the harbouring
in thole most sweet woundes, where
sinners may flee a great deale more se-
curely, to eschew the perills and perse-
cutions of this world, then they could
do in olde time to their assigned cities.
And herein shal that wound in our Sa-
ours side chieflie helpe thee, figured by
the window which god commanded Noe
to make in the side of the Arke, by the
which all the Beastes that should scape
the flud were to enter in: euen so now
such as finde them selues indaungered
in the terrible fourses of this tempe-
stuous worlde, if they couet to escape
drowning, lett them haue recourse to
those most sacred Sores & wide woundes
let them enter in at this open *Window*
and therein shall they be most secure
and finde them selues in trew peace and
tranquillity.

Meditate afterwards, with how great
denotion the Redeemer of the worlde
was taken downe from the *Roode*, and
laid in his sorowfull mothers lap, who
with a most rufull countenance fastned
her eyes vpon him. Think here, what

streames

Mat. 27.

Mar. 19.

Luc. 23.

Ioh. 19.

reames of teares his beloved disciple
 Iohn, the blessed *Magdalene*, with
 the other Godlye women plentifullye
 poured out vpon him. Beholde & pon-
 der well, with what zeale & feruencie
 both they & the two worthy mē *Ioseph*
 and *Nicodemus* annointed and wrapte
 him in his winding sheet, & afterwards
 did beare and lay him in the Sepulcher
 which was in the Garden: & endeavour
 thou to clense thy hart thoroughly from
 all corruption of sinne, from all filth of
 vaine desires, & thoughtes, that so thou
 maiest as in a new Sepulcher lay vp this
 most pretious Treasure. And see thou
 while not on this day to beare the sorow
 of all Mother company in her lonelines
 and lamentation, wailing with her, and
 taking compassion of her griefes, that
 thou maiest afterwards deserue to par-
 ticipate of the ioyes of the resurrection.

SUNDAY.

ON Sunday meditate the ioyes of
 our Sauours ioifull resurrection,
 wherein consider these three pointes.
 First, how our Redeemer hauing nowe
 perfected the worke of our redemption,
 and

Rom 5.

Heb. 9

1. Pet 3.

Psal. 5.

Zach 9.

Col. 2.

Niceph.

Can. 22.

lib 1. hist.

Ecclef.

and overcome our sinfull Death with his most sacred Death, his blessed Soule descended into *Limbo* to visite and enfranchise those holye Fathers, who so many yeeres had with longing desire looked for him, with whom he staied (to their inestimable comforte) till the houre of his *Resurrection*, which was on **SUNDAYE** Morning, at what time his most happy soule re-entring & re-vni-ting it selfe to his blessed Bodye, it became most beautiful, bright, glistering, impassible, and immortal, albeit before it were disfigured with the blowes, woundes, and torments of his **PASSION**: and being thus risen vp, and by his own power issued out of his closed *Sepulcher*, the first thing which he did afterwards (as we may with Godly zeale beleue) was that hee visited his most blessed Mother. Thinke the now what that blessed Virgin felt, seeing her entirely beloued Sonne stand before her aliuie, sound and wholle, so gloriouse and triumphant as he then was, whose death had so lately perced through her soule with moste vehement sorrowes.

What inestimable ioye felte she in be-
 olding his sweet and amiable counte-
 nance, the beautifull brightnesse of the
 woundes which he had before recea-
 ved, those gratiouse and louelye eies
 wherwith he looked vpon her, and in
 hearing those sugred and sweet words,
 wherwith he saluted her. How greate
 was the ioye and comfort of her soule,
 whē she considered the exceeding glo-
 rie wherunto his former iniuries & in-
 famies were now turned: the surpassing
 beauty into which the deformity of his
 woundes was changed: and finally the
 great calme and happy quietnes wher-
 unto all the former stormie tempestes
 were now cōuerted. Learne thou here-
 by not to fainte, or to be discouraged,
 when thou art persecuted, tempted and
 afflicted: but with Faith to expecte our
 good Lord his houre, who after a storm
 sendeth faire weather, after troubles,
 quietnes: and vseth according to the
 proportion of tribulations, to visite af-
 terwards with ioye and consolations.

The second pointe which thou shalt
 Meditate vpon this day, is, the singuler

com-

Psalm 93.

comfort which those deuout *Mari*
 receaued, when they saw their beloued
 Master (whom so lately they sought
 annoint as dead) thus glorious and re-
 uiued. And consider especially the ten-
 der heart of that most vertuous gentle
 woman *Mary Magdalen*, being whole-
 ly dissolued into teares through the ze-
 lous loue she beare vnto our Sauour
 and thereby woulde not depart, but re-
 mained at the Sepulcher, till such time
 as she merited to see and find her Lord
 and to receiue comfort of him, for which
 she so greatlye longed. Wherein thou
 must note and marke well, how (next
 to his holy Mother) our Lord appeared
 first to her that loued him most, that per-
 seuered most, & that sought him most,
 to the end thou know and learne there-
 by, that then the same Lord will appear
 and comfort thee, when with the like
 teares, loue and diligence, that she did
 thou shalt enquire, seeke, and sorowe
 after him.

Mar 16.
 Ioh 20.

Thou maiest in like maner Meditate
 the thirde pointe (hauing spare time)
 how this most desired Master appeared

his Disciples, whom after his resurrection he sundrye times visited, comforted, and confirmed in their Faith, but chiefly ponder the sweet speeches he vsed to those with whom he went in company to *Emaus* who with greater grieve talking of his PASSION, were afterwards by him exceedingly comforted & inflamed he voutsafcing also to discover himself vnto them in breaking of the *Bread*. Whereby thou maiest gather, that if thy conuersation and talke be such as theirs was (to witte of CHRISTES PASSION) thou shalt not lacke his presence & companye, & shalt be illuminated thereby to knowe and loue him the better, and this chiefly in breaking of the *Bread*, that is, in the blessed SACRAMENT of the AVLTAR.

Thou maiest likewise at some other time meditate on this day his holy & miraculous *Ascension*, how forty daies after his *Resurrection* (during which time) he appeared many times to his Disciples, reioicing, comforting, and teaching them what they ought to doe: the forty daie he lastly appeared to them

being

Mar. 16.

Luc. 24.

Mar. 16.

Luc. 24.

Ioh. 20.

Ioh. 15.

Mar. 16.

Luc. 24.

being at *Table*, & found fault with the incredulity, & afterwarde hauing sufficiently informed them how they ought to Preache, *He & They*, with his *Mother*, went al together to *Mount Olive* whence that most worthy and glorious triumpher hauing nowe Blessed, & bid them farewell, mounted vp in all the sightes to Heauen, carrying with him the riche spoiles of holy Saintes, who with the troupes of Angels gaue laude & praises to him, singing with inspeakable ioy and exultation, and thus was he in this so solemne a triumphe & reioycing receiued into Heauen, where he sitteth on the **RIGHT HANDE** of his Almighty **FATHER**.

Consider heere howe it pleased our sweete Lord to *Ascend* into Heauen, in the presence of those that truely loued him, to the ende they should, both with their Eies and Spirite folowe him knowing right well in what a solitarines they were afterwards to remain, for lacke of his presēce: which following & lōging after him, auaileth much for the obtaining of his diuine grace: *Helisē*

4. Reg. 2.

desired

desired his master *Heli*as (as holy scripture telleth) to giue him his Spirit, after he were departed from him: to whome *Heli*as made this aunswere, *If thou see me when I shall be taken away from thee, it shall be donne that thou requirest of me, otherwise not*: Euen so now, they shall haue CHRISTs Spirit with them, that shall see & asloociate him with their Spirit, & such whom the loue which they beare to CHRIST shall make to feele his absence and continually to desire & sigh in heart for his Diuine presence.

Meditate also the great ioy wherewith (as Saint *L V K E* the Euangelist telleth) they returned backe againe to *Ierusalem*: receiuing greater contentation through the ioy which he was gone vnto, whom they so deerely loued, than sorrowe through the solitarinesse wherewith they found themselues inuironed. For such is the nature of true loue, as it contenteth it selfe much better with the wel-doing of them she loueth, than with her owne priuate & peculiar profite. And thus oughtest thou to procure what toucheth the honour and seruice

Luc. 24.

of

of CHRIST, before thine owne particular commoditie.

These be the Meditatiōs which thou maiest make on *Mornings* euery day in the weeke. For the better performing whereof, & procuring more deuotion it were good that thou perfectly knewest the history, or reade it in the last Chapter of the Euangelists. It shal also behooue thee to put in vre the precepts that followe in the next Chapters: and when thou hast thus exercised thy self in these Meditations one houre, or a halfe, little more or lesse, according as thy leisure shal permitte thee, thou shalt then giue God hartye thanks for whatsoeuer he hath pleased him to doe, or suffer by thee during this time, and craue withal, that he wil voutsafe to make thee partaker of the fruites of his PASSION and REDEMPTION, as also to impart vnto thee such graces and benefites, wherof thou thinkest thy selfe to stande most need: pray likewise for his holy Church, & for such as thou art bound to remember, or that haue commended theselues to thy deuotions: for the soules also that

re in *Purgatory*, & for al such other necessities as may occur. And thus mayest thou herewith finish this thine exercise.

CERTAINNE PARTICVLAR

aduertisements touching the meditations conteined in the former Chapter.

CHAP. VIII.

TO the ende thou maiest with more fruit & spiritual aduancemēt make the Meditations mentioned in the former Chap. it behoueth thee to obserue herein these fewe aduises following.

First, concerning those points of the passion, whereon thou art to Meditate, thou must vnderstande, that they are in such wise to be Meditated, as though they hapned in that instant before thine eyes in the selfe-same place where thou art, or within thy soul: or otherwise imagining thou wert in those places where such things hapned, if happilye this waies thou shalt feele better deuotion.

Secondly, thou must force thy self to drawe some Doctrine and Spirituall fruite out of the thinges whereon thou meditat'st, as for example, to note euery passage ouer and aboue that is already saide, these foure points, what he is that suffered: what thing he suffered in what maner: & for who he suffered

Foure notable points to be considered.

I
Who it is that suffered.

Out of the first thou maiest gather what immeasurable loue thou oughtest to beare to so louing a Lorde, who being God Almighty, and of infinite Majesty, hath vouchsafed to suffer so great tormentes and iniuries for thee so vile and abominable a bondslaue, in that if an other man, were hee neuer so abject, had suffered the like or much lesse for thee, thou wouldest loue him with all thy harte: and paine thy selfe to be gratefull towardses him.

II
What thing he suffered.

Out of the second pointe thou maiest picke forth matter of great compassion: considering thy SAVIOUR to be thus freighted with excessive griefes: abandoned, persecuted, blasphemed on euery side, and from toppe to toe all wholly wounded: that but if thou sawe

a brute

brute beast suffer the like, thy heart
ould melte in sunder with pittie and
compassion.

Out of the third pointe thou maiest
gather maruailous examples wherein to
imitate him. Learne first to be humble
and lowly, pondering that bottomlesse
humilitie wherwith hee humbled him
his life, euen vnto death. Learne to be pa-
tient, considering that inuincible pati-
ence wher-with he endured such tor-
ments and villanous outrages, with-
out making any resistance or lamenta-
tion. Learne to loue pouertie: seeing
him so extreme poore, hanging naked
on the CROSSE, and buried after-
wardes in another mans *Sepulcher*, as
so during all his life, hauing nothing
of his owne, nor where to rest his head.
Learne to loue thine enemies: seeing
with how greate charitie he praied for
those that Crucified him. Learne to be
constant and perseuerant in such good
workes as thou takest in hand, and not
geue the over for any toiles or crosse
counters: considering the firme con-
stancy of CHRIST, wherwith amongst

III

In what
manner he
suffered.

so many toiles, contradictions, and tormentes, he perseuered vntill death, and therewith finished the worke of our Redemption. Finally, out of this pointe, if thou canst consider it at leisure, thou maiest learne innumerable vertues, and most worthy examples, which shine forth in euery passage of his PASSION.

IIII
For whō
he suffe-
red.

Out of the fourth thou maiest obserue a great and generall charitie towards all men, and to despise none, seeme he neuer so vile and contemptible, considering that our Lorde hath shed his most pretious Blood for him, and for all men in the world: neither is there any so wicked and lewd a wretch for whom alone (if need had bene) he would not haue suffered all the tormēts he abidd. Learne thou therefore, seeing this his infinite charity towards al men, to loue all men, and to make account of all men. Learne besides to detest sin aboue all things, remembring how that was the onely occasion of our LORDS most cruell Death and PASSION.

Thirdly thou must vnderstand, concerning the foresaide Meditations, that

if at any time it so hapned, that in such pointes as be set down to meditate vpon thou shouldest perhaps finde deuotion in the first or second thereof, that thou maiest pause therein so long as thy deuotion shal continewe, not coueting to passe ouer to the other points remaining behind in that Meditation, for if thou chance to leaue some vntouched for that time, thou maiest another day supplye this want. The like also doe I aduise thee if through anye vrgent affaires thou shouldest sometime omitt thine exercise or appointed houre, that then thou force thy selfe to supply that want with a new houre, and if not on the same, yet on some other day.

Fourthlye thou must procure by all meanes possible to cherishe and entertaine thy deuotion and Godly purposes with other good giftes whatsoeuer thou mightest happely receaue in the time of praier. And this shalt thou doe by endeuouring to go as collected and gathered in the day time as thou maiest, calling many times to minde what thou didest lately meditate & receaue,

Deuotion
to be che-
rished.

especially when thou hearest the *(Clock)* to strike: or otherwise as thou canst.

A docu-
ment wor-
thie great
obscu-
tion.

Nowe if on the other-side it should
so fall out, that thou shouldest be disqui-
eted with diuers forraine thoughtes (as
it often hapneth) and thereby shouldest
remaine without any deuotion, or taste
in thy Praier, yet oughtest thou not for-
all this to giue ouer thine Exercise, vntill
thy time be fully finished: fithen many
times, yea most commonly it so falleth
out, that a man findeth him selfe colde
and without taste in the beginning, and
afterwards through perseuerance in his
Praier getteth heate, and findeth good
deuotion. Yea, when it might so chance
as thou shouldest not find any taste or fa-
uor at all during the whole time of thy
Praier, neither yet ought this to dismay
thee: but rather thou shouldest beleue
assuredly, that such is our Lord his good
pleasure at that time: thereby to trye &
exercise thy Patience, thy Loyaltie, and
perseuerance: like as he dealt with the
woman of *Cananea*, who albeit he seem-
ed at the first to make none accom-
plishment of, yet did he afterwarde most aboun-

Mat. 15.

dantly

dantly comfort her, honor her, & graunt her, her desire. Well therefore maiest thou assure thy selfe, that looke howe much more patiently thou bearest this drouthe and barrennesse of thy soule: so much more fruites shall thy soule haue accumulated and heaped vp. Thinke more-ouer, that albeit thou hast not found that deuotion & attention which thou wishest for, yet hath our Lorde shewed himselfe fauorable vnto thee, in suffering thee to remain so long time in his presence, and so no doubt but the time spent in this manner is much more fruitfullye imploied, than in such other workes as might seeme farre more meritorious vnto thee, and if thou finde no deuotion at one time, well maiest thou hope in Gods mercy, that another time it shall please him to comforte thee so plentifully, that thy former wants shall thereby be more than sufficiently rewarded. And belecue this vndoubtedlye, that howe much the more thou shalt perseuer in this Exercise: so much the more profite & pleasure shalt thou find thereby, besides other maruelous giftes

which are not known nor perceiued at the first.

Neuerthelesse, for that by reason of this desire (being common & natural to euery one, to couet a taste and deuotion in their praiers) diuers are wont in seeking to wresse it out by violence, to doe therein greatly amisse, as by that means both oppressing their vnderstanding, & dulling their affeete and will.

Fiftlye, it is meete to aduertise thee herein, that in the passages of the Passion, or any other holy Mysteries which thou shalt Meditate vpon, thou content thy selfe with a simple and quiet speculation of such pointes as thou thinkest of, and with that affection & taste that God shal voutsafe to bestow vpon thee: without forcing thine vnderstanding or imagination to speculate & apprehend things more plainly, nor thy wil to feele & taste the same, by wringing out affections & teares with violence: for these immoderate excesses both of the one & the other side, are wont rather to hinder than help deuotion, hurting the Braine with that inordinate intention: & when

Violence
in Medita-
tion great-
ly hurtful.

this

this violēce of the part affectiue is once
past, the wil remaineth then more cold
& more deuoid of taste. Thou oughtest
therefore to make thy Meditation with
quietnesse and repose, waiting with pa-
tient silence what our L O R D E shall
woorke in thee, and holding thy selfe
contented therewith, as is afore-saide.

And (to aduertise thee in euerything) thou must vnderstand that if thou finde paine & disquietnes in kneeling (for soughtest thou to dispose thy selfe in the beginning) thou maiest rise vp & stand, sit, or walke, as thou shalt thinke it most meete for obtaining that quietnesse of mind, which is needful in this Exercise.

MEDITATIONS TO BEE
made on Euenings, or on a newe Weeke.

CHAP. IX.

TO the ende that such as be better instructed, and haue more opportunity and leisure to giue themselves to Praier, may haue more large scope and ample matter to exercise themselves in,

Ihauc

May I receive from one person more than one of our

I haue thought good to annexe heere other Meditations which may be vſed on Euenings, ſuppoſing thou meaſeſt to reſreſhe thy Soul every day Morning & Euening, like as the Body every day doth not want thoſe two reſections. As for others which are buſied, & cannot intend to take this reſection and Exerciſe every day ſo ofte, theſe may on one weeke vſe one part of theſe Meditations, and on another weeke the other. Neuertheleſſe, ſuch as I now purpoſe to intreat of, be moſt fitte for *Novices* and *Young-beginners*, wherein they ought certaine weekes to exerciſe themſelues before they proceed on further to the Meditations of the PASSION of our Lorde and Sauour: for that true contrition of our finnes, knowledge of our ſelues, & the feare & reuerence of God, (which are learned out of theſe Meditations) helpe greatly for proceeding afterwards with more profit to the Meditations of the PASSION.

Hauiſg therefore certaine houres allotted, to theſe preſent Meditations, whether it be in the Morning, or at Eue

ning

ning, & obseruing the foresaid aduertisements, such as shall serue most fitly for this purpose, then maiest thou Meditate according to the methode following.

MUNDAY.

ON Munday let thy Meditation be of all the sinnes which thou hast committed during thy whole life, and this shalt thou doe in manner following. Standing in the place of Meditation with great lowlinesse and shame, fixing thine Eies vpon the ground, and bowing downe thy Head, like a Thiefe that should stand before a Iudge which had taken him with the manner: thus shalt thou beginne to weigh with bitterness of thy Soule, all thy yeeres and time mispent, wherein thou hast committed so many & monstrous crimes, which thou maiest reduce to memory, by running ouer the Ten Commaundements, the Deadly Sinnes, the Senses, Powers, and all the partes of the Body, by euery one wherof thou maiest finde thy selfe guilty of innumerable offences committed against that G O D whome thou so greatly oughtest to haue dread

and

NIGHT.

The sins
of our for-
mer life.

& reuerenced for his Maieſty & infinite power, and ſo ſingularly loued for the great and continuall benefites which he hath beſtowed vpon thee.

Secondly; thinke howe greatly this LORD thy GOD deteſteth ſinne, ſeeing he hath ſo rigorouſly puniſhed it from the beginning of the worlde, with the waters of that vniuerſall flood, with fire frō Heauen, wherwith he puniſhed that horrible vice of thoſe ſiue *Citties*, beſides other his dreadful ſcourges, where with he hath manie times chaſtiſed the world for the ſinne of *Man*, & laſtly for our ſinnes he voutſafed himſelfe to die, that by this meanes they might be puniſhed ſufficiently.

Thirdly conſider, howe with euerie Mortall ſinne, thou haſt donne as much as in thee laye, to Crucifie him againe. Out of theſe conſiderations thou maielt eaſily learne the enormity of thine offences, howe intollerable thy ingratitude hath bin, and howe great torments thou haſt deſerued, and yet deſerueſt to ſuffer. Our firſt father ADAM did eate but of one only *Tree* contrary to Gods

Gen 7.
Gen. 19.

Heb. 6.

Gen. 3.

Commaundement, and full well doe we knowe how feuerely his sin hath beene punished both in *Him* and *Us*, what punishmente then deserueth hee that hath transgressed so many Commaundementes, and that so many times?

Rom. 5.

Heereby maiest thou vnderstand the infinit clemency of God towards thee, seeing he might so many times, and so iustly haue throwen thee downe headlong into Hell, as he hath done others, and yet hath not donne so to thee, but forborne thee, & preserved thee frō sundry & manifold dangers, especially frō the *Diuells*: (whose will thou fulfilledst in sinning) & both would & could haue hailed thee downe to Hell, had not his mighty hand defended thee. Finally he hath giuē thee many good inspirations, & inuited thee to Penance, besides many mo great benefits bestowed on thee, which no Father would haue bestowed vpon his tenderly beloued Sonne.

Rom. 2.

Being then stirred vp with such like considerations, and moued with compunctiō, reputing thy selfe a most abominable caitife, prostrate thy self (filled
with

Tue 7.
Ioh. 12.
Mat. 14.
Mat. 26.

with shame and confusion) at our Saviours feete, as did that publike sinner the Blessed MAGDALEN, and with great sorrowe & humility pray him to pardon thee those infinite sins & abominations which thou hast committed, purposing fully for the time past to doe Penance, & to leade a newe life in time to come.

And heere note, that when thou callest to minde thy former sins, it shall not be needful nor conuenient to stand vpon such particularities as might procure alteration in thy flesh, (which often happeneth in Carnall finnes) but generally to consider, how ofte thou hast committed these carnalities & beastlinesse through thy whole life, beeing sorrowful for the in general, without staying to discourse any particular manner or circumstance in such crimes, for thereby doe commonly ensue very dangerous alterations.

NIGHT.

TUESDAY.

Our daily
impetec-
tions.

ON Tuesday Meditate thy present faultes, and such wicked inclinations as thou now findest in thee, which daily cause thee to commit diuers disorders, & weigh withall the manifolde

miserics

miserics whereunto this present life is subiecte, that thus, what by the former Meditation, knowing thy life past to be full of sinne, and seeing the sundrie defectes wherwith thou art presently defiled, thou maiest humble thy selfe, and endeavour to amend such faults as thou findest in thee, and withall beginne to hate this life so full of calamities & dangers: wherein for the better & more orderly proceeding, consider these three pointes following.

Examine first the sundry imperfections which thou presētly findest in thee: howe first thou lackest purity of intention in most of thine actions, doing the for the world, or for some worldly interest, wher indeed thou oughtest of duty to doe the purely for God. Thou maiest also find thine inclinations to be disordered, beeing whollye addicted to the vaine & transitory things of this world. The like disorder shalt thou vnderstand to be in al thy senses, thoughts, wordes, & workes, seeing there is no true vertue to be founde in thee, which by the examination thereof thou shalt well per-

ceiue: as for example, if thou cōsider the vertue of Charity, thou shalt easilye see thou lackest it, in like maner the vertues of Humility, Patience, Chastitye, Tēperance, & the rest: about the which thou maiest discusse particularly, howe ofte thou vset to offende in euery one, falling into such vices as be contrarye to the saide vertues.

Secondly, consider how smally thou hast profited since it pleased G O D to helpe thee with his grace, and to giue thee these good desires, & purposes to amend thy life, and howe manye times thou hast lefte such workes vndonne, as thou purposedst to doe, and how often thou hadst fallen in relapse of thy former follies, which thou determinedst neuer to haue donne. Thinke withall howe much better others haue gouerned themselves in this time, & profited more in vertues than thou hast donne, and heere oughtest thou to purpose firmlye to imitate them, and to seeke newe remedies and meanes of amendment, humbly crauing grace of G O D to execute the same.

Thirdly,

Thirdly, consider what small affection thou oughtest to beare towards this wicked world, and present life, fraught full of such paines & miseries, and wherein no true satiety or contentation is to be found: yea (that which is worst of all) wherein are so infinite occasions to offend that soueraigne Lorde, who soe worthelye deserueth to be honoured, loued, and serued.

WEDNESDAY.

NIGHT.

ON Wednesdays thy Meditation shalbe of *Death*, this being a very profitable thing to eschew sin. And this must thou meditate euen as though that houre were now arriued. Imagining therfore it is so, and how thou art now come to that later time of so great care and griefe, discourse vpon these articles folowing.

First, how in that hower there is a separation to be made betwixt the soule and body, by meanes wherof, the soule shall not onely be separated from the body, but also from all other thinges, which it loued in this life, & how thou must needs leaue heere behinde thee,

G

Wife

Ioh. 1

1. Tim. 6.

Eccles. 5.

Wife, Riches, Kinsfolkes, and all thy other deere frendes, with euery other thing beit neuer so wel beloued, nether shalt thou carry any thing away with thee, but only the good & euell workes which thou hast donne in this world.

Consider secondly what we suffer in this separation of our soules & bodies, the agonies, temptations, and fightes, the vilion of Deuills, which in hideous shew appear vnto vs, the perills that compassse the soule on euery side, the anxietie she receaueth, imagining what shall become both of it selfe, & of the body.

Thirdly thinke, how thy soule thus parting from the bodye with ineffable grieffe, the body shall then be buried, and yeeld food to wormes, neither shall any one iote of all the riches rest with it but onely that poore peece of clothe wherein it shalbe wrapped, & that small circuite of earth wherein it is interred. Now the soule, it shall be presented before CHRIST the dreadfull Iudge, to whome it shall yeeld a most stricte account of all her life, and shall receaue according to her desertes an euerlast-

ing

ing doome. Weigh well here what the soule shall feele whiles it waiteth for this doome, not woting on which side she shall be sent.

Out of these cōsiderations may these right profitable lessons bee picked, to wit, howe smalle trust and confidence we ought to haue in this life, wherein *Death* may euery day and houre assaile vs: as also to riches, kinsfolkes, and frendes, who can not any waies helpe vs at that time, yea, all abandon & forsake vs: and on the other side, what cōtentation wee shoulde then receiue by hauing liued well, and gained certaine faithfull frendes, whoe mighte in that houre helpe vs. See therfore thou endeavour thy selfe now to do that which thou wouldest in that hour haue done, and seeke to please those true frendes indeed, which are IESVS CHRIST, his Holye Virgin Mother, the Saintes, and blessed Angells, that they may succour thee in that houre of so great peril.

THURSDAY.

ON Thursday thy Meditatiō shall be of the last day of Iudgement,

Docu-
mentes.

NIGHT.

Doomes-
day.

which according to our beleefe we certainly expect, and shall come without faile, yea, perhaps in thy daies: concerning the which thou shalte Meditate these three pointes.

First, howe terrible and dreadfull a day that shall be, as well by reason of the signes that shall go before it in the *Sunne*, the *Sea*, and other creatures, together with the ouerthrow of the whole world: as also through that most dreadfull sound of the *Trompet*, whereby all shall in one momēt be raised vp to life.

Secondly consider the beauty wherein the *elect* shall rise, and the vglines of the reprobate: againe the most strait account, which they shall yeeld to Christ of all the wordes, workes, & thoughtes of their whole life, & what vtter shame and confusion the wicked shall suffer before all the Angells and men.

Thirdly, think how highly the good shall be fauoured, & honoured, before all that vniuersall assembly: and what the reprobate shall feelee, seeing Christ in such Power and Maiestie: who with an irefull countenance shal looke vpon

them

Mat. 13.

Sap. 3.

Dan. 12.

2. Cor. 5.

10. 14.

Mat. 24.

them, & with that finall doome, throw them down into euerlasting torments.

Out of these pointes debated at leisure, and in more particularitye, thou maiest gather this profitable lessō that (to auoide the shame and confusion of that day, when euery one their sinnes shall be discouered) there is no better remedie, then to vnfold them now to thy *Ghostly Father* by Confession, & to do Penance for the same. Weigh withall, that if men do here trauaile so much to obtaine temporall promotion and wealth, and so greatly force thē-selues to flye the daungers and disgraces of this life: what oughtest thou to doe to be made partaker of that souerain dignitie & inspeakeable riches, which the electe shall enioy eternally? and what paines oughtest thou to refuse for the auoiding of that supreme contempt & incomparable tormentes wherein the damned shall sorrow euerlastingly?

FRIDAY.

ON Friday let thy Meditation be of the paines of Hell, that by this as well as by the former Meditations

Docu-
ments.

NIGHT

The paines
of HELL.

both the feare of God, and detestation of sinne may increase in thy soule. For the meditating wherof it shall be convenient that thou frame in thine imagination some horrible place, as mighte be an infernall pit or dongeon without any bottome, darke & full of fire, wher into the damned soules shall be throwē hedlong downe. And that thou maiest meditate this the better, consider these pointes folowing.

Apoc. 16

First, the terrible tormentes which the wicked shall suffer in that place of horreur amongst all the Deuels, which surpasse all other paines and tormentes that in this world may be possibly imagined: and after the resurrection, they shall both in body & soule, in all their powers, partes, and senses, suffer more excessiue paines thē the tongue of man may any waies expresse. For like as the wicked haue offended God, with all their partes, powers, and senses, and haue emploied them all as instruments to committ sinne, even so shall Gods Diuine iustice ordaine, that in all the selfe same partes, powers, and senses,

they

they suffer sorrowe and torment, that thereby may that which is written be fulfilled. *How much hee glorified himselfe, and was in delicacies, so much giue him torments & lamentation.*

Apoc. 18

Secondly, thinke how besides these sensible tormentes, which they are to suffer, that which shal most of all afflict them, and cause an excessiue sorow, is, the dispaire they shall haue being assured that in all eternitie they shall neuer see God, and this is called *the paine of damage*, that is, *of the losse of the sight of God*. And as they shall alwaies call to mind the infinite good which they lost through their franticke folly, and know there is no remedy now to recouer it, this shall plunge them into a pitt of inspeakable tormentes, making them to raue and rage against God, them selues and euery other creature euerlastingly.

Thirdlye, Consider the eternitie of these paines, which if a man could profoundly ponder, there is no one thing that frighteth more: sithe the wicked shall continue in those torments more yeeres then there be droppes of water

A nota-
ble re-
mem-
brance.

in the Sea, or seed of sand on earth, or any other number that may be possibly imagined: yea, when they haue suffered all the Millions of yeeres that may be added therunto, then shall they begin a-new to suffer, as though nothing had bene past, and finallye these their torments shal neuer, haue any one minute of relaxatiō. Hence maiest thou gather this fruitful note, that if so be thou wert now in these tormentes, which oftentimes through thy sinns thou hast deserued, what wouldest thou doe to come out of them? Thinke, howe any other paine whatsoeuer, woulde seeme pleasant vnto thee, & what Penance soeuer were inioyned thee, thou wouldest willingly performe it. Do therefore somewhat now, of that thou wouldest then doe to escape these so great tormentes and calamities.

NIGHT.

The ioies
of HEA
VEN

SATURDAY.

ON Saturday thy Meditatiō shalbe of the happinesse which the elect enioy in celestial glory, wherupon consider these three pointes.

First the greatnes, bewty, and riches

of

of that renowned Region, where God doth shew him selfe in glorious Maiestie to his Angells, and holy Saintes: to the pleasantnes and bewty wherof, not all the bewtifull and pleasant thinges that we either see or can here imagine, be in any wise to be compared.

Secondly, ponder what a comfote and sweet delight it shall be, to bee in that blessed society of so many Angels, Saintes, Apostles, Martirs, Confessors, Virgins, all of the being so bright and bewtifull? what shall it be to see the sacred humanity of CHRIST, and of his blessed Mother? how shall a man be ravished with the hearing of the sweete harmony and melodious musicke that shall be there, and to enioy so sweete a conuersation euerlastingly.

Thirdly, consider howe yet besides these, there shalbe another glory much more excellent, and surpassing all humane capacitie: which shall be, to see God face to face, wherein consisteth our essentiall beatitude. For that all other thinges, whatsoeuer may be imagined, be but accidentall glory: which being

Glorie
Essentiall
& Acci-
dentall.

so exceeding great and incomparable, what shall the essentiall bee? Finallye, thinke how there shal-be the full accomplishment and heape of all goodnesse, without intermedling of any euell, like as in Hell shall al euell be without mixture of any goodnes. The Prophet **IEREM** saith, how on a time he sawe at the temple gates two paniers of *Figges* the one of good *Figges*, and singular good, the other so noughty, that they could nor be eatē, they were so noughtie. These two Paniers doe prefigure the oddes of these two rewardes so farr different which God shall geue to the *Chosen* and to the Reprobate. The reward that is prepared for the *Elect* shall be so great, that (as the Apostle saith) *Neither Eye hath seene, nor Eare hath heard, nor mans heart and understanding can imagine it:* and the punishment of the reprobate shall be so excessiue, that no tongue can possibly expresse it.

Thinke now (good Brother) howe that one of these two lottes must needs light vpon thee. For either shalt thou possesse that cuerlasting felicitie, which

cloth

Jer. 24

1 Co. 2.

Isai. 64.

A serious
aduertis-
ment.

both embrace & containe in it all good things, all riches, all satiety, and more than may be either imagined or desired: or else shalt thou become thrall to that bottomlesse pitte of all miseries, griefes, and inspeakeable torments, & both the one and the other shal endure euerlastingly. Consider therefore what thou oughtest to doe & suffer, to gaine so incōparable a *Blisse*, & to eschewe so extreame a *Misery*, if men vse heere to toile so greatly for the getting of some temporall pleasure, or promotion, or for the auoiding of some smal sorrow & shame, yea be it for neuer so smal a time.

SUNDAY.

ON Sunday thy Meditation shall be of the benefites that God hath bestowed most bountifully vpon thee, to the ende the knowledge therof may giue thee occasion to yeeld him thanks, and to be more grateful towards him. For the better doing whereof, consider these three pointes following.

First, the generall benefites which thou hast receaued, which are these:
The benefite of Creation, howe God

hath

NIGHT.

The benefites of God.

Generall benefites.
The benefite of Creation.

hath created thee of nothing, and giuen thee the essence and being which thou hast, farre passing that of other Creatures. Consider the dignity of thy Soule framed to his owne likenesse and similitude. and the body which thou hast receiued, compacte with such variety and comelinesse of members, and senses, whereby is wel declared the greatness, power, and wisdom of the maker. And this benefite maicst thou wel vnderstande howe great it is, by that thou wouldest esteem thy selfe so much beholden to one that could but restore or heale one of thine Eies, or any other member which thou lackedst. The benefite of Preservation: howe euery moment he preserueth and keepeth thee, which if he did not, thou shouldst forthwith returne to that nothing whereof thou wert first made, & this is as much as if he did create thee anew: besides, for thy preservation he hath made all the other creatures that be in the vniuersall world. Wherof some be to nourishe thee, some to clothe thee, others to yeeld honest delight and recreation

The benefite of
preservation.

to all thy senses, others to cure thy grie-
 ces & maladies, and finally all the crea-
 tures which thou seest vnder the cope
 of Heauē, yea Heauen it selfe also, shalt
 thou finde, how GOD hath created it
 for some vse and seruice of thine: weigh
 now well, if thou wouldest thinke thy
 selfe so greatly bounde to one that had
 bestowed some iewel or other grati-
 ous gifte vpon thee, how much more
 art thou to repute thy selfe bound and
 indebted to him that hath heaped soe
 many giftes together vppon thee, and
 that without anye mite of thine owne
 meritte. Thinke afterwardes of the be-
 nefitte of REDEMPTION, which con-
 teineth in it all the thinges which thy
 sweet Sauour did and suffered for pay-
 ing of thy ransome. First, how he de-
 scended from Heauen to Earth for thee,
 and being borne, was for thee laide
 in a *Manger*: for thee, the eight day
 after his Birth he began to shed his Pre-
 ciousse BLOOD: for thee he did all his
 Life time endure soe innumerable An-
 noiances, Paines, and Persecutions, in
 Going, Sweating, Preaching, Fasting,

The bene-
 fite of re-
 demptiō.

Watch

Phil 2.

Watching, and Praying, and finally for thee He did suffer the most grieuouse and bitter tormentes, Anguishes, and ignominious Reproches that may be possibly rehearsed, beeing obedient euen vntill the Death of the CROSSE. If thou ponder these thinges more particularly, they wil yeeld matter enough to inflame thy hearte with zeale, be it neuer so frozen, and prouoke thee to loue Him, who hath so deerlye loued thee, and with so greate a price Redeemed thee.

Particu-
ler bene-
fites.The be-
nefit of
vocation.

Secondly, call to mind the particular benefites which thou hast receaued, chiefly that of thy vocation: how God through his greate mercy hath called thee to his holy Faith & Baptisme, where in he bestowed his graces & giftes vpon thee, whereof an infinite number of other nations neuer tasted. Thinke how manye times thou hast lost this grace through thy finnes, and yet God hath forborne and staied for thy Penance: yea, prouoked thee thereto by manye good inspirations, and after hath receiued thee again, & forgeuen thee. Con-

sider

Consider also the remedies which he hath
 lefte vnto thee to recouer, keepe, and
 increase this grace and spirituall life:
 which are, the holy Sacramentes, for
 the which he deserueth to be highlye
 thanked, in that he hath vouchsafed to
 leaue vs so great a treasure: but chiefe-
 ly for that Sacrament of Sacramentes,
 wherein He him-selfe is contained, and
 when thou wilt, doth impart him-selfe
 vnto thee for thy food and sustenance,
 which is a benefitte and grace incom-
 parable.

The be-
 nefitt of
 the Sacra-
 mentes.

Thinke also, how many other parti-
 cular benefittes he hath donne, & doth
 daily bestowe vpon thee, geuing thee
 more temporall riches, more honour,
 more abilitie, more strength, more pro-
 speritie, then to others: recuring thine
 infirmities, deliuering thee from many
 perills, releeuing thy necessities, with
 other innumerable and hidden bene-
 fits, wherof thou thy selfe art ignorant.

Thirdly consider, that if thou hadst
 receaued the foresaide benefittes, or a-
 ny one of them of what man soeuer,
 how intierly thou wouldest haue loued

and

and thanked him, and how thou wouldest willingly haue drudged to do him anye kinde of seruice, and thought no paines greate to haue shewed thy selfe grateful towards him: how much more reason is it thē that thou shew thy selfe such towardes thy Heauenly LORDE and God, to whom for his great goodnes thou arte more deeply indebted, and he more worthy to be beloued and serued. Doe then that which DAVID saith: *Let thy soule blesse our LORDE, and neuer forget his so manifold benefits.* For if he see thee to be thankfull, hauing his benefittes alwaies in minde, and yeelding laude and praises to the geuer, thou shalt euery day merit to receaue more reliefe and newe bounties of his most bountifull hand.

These be the Meditations which thou maiest make on Euenings, or on an other weeke, obseruing alwayes in the beginning and ende of euery weeke, what hath bin fore-

told thee in the former Chapter.

OTHER

OTHER MEDITATIONS,

*wherin such as are better learned may
at other times exercise the selves:*

*certaine also for the more simple
sorte, wherin is treated of
the Misteries of the*

ROSARY.

CHAP. X.

FOR so much as this exercise of Prayer is of so greate profite, and that wherewith the spirituall life is as it were nourished & susteined: I haue thought good thus amply to entreate therof, & will adde somewhat more in this chapter to that which hath bin said already, desiring to satisfie both the learned & the ignorant, that is to say, both those that be more capable of this exercise, and such as haue not so great capacitie, for the first sort wherof, the former Meditations be most fitt and fruitfull. Neverthelessse, to the end they may haue more ample matter to Meditate vpon, they may on some weekes intermedle the Meditations of the life of Christ,

The life
of Christ

H

which

deuided
into 3
partes.

1

which is deuided into three partes.

The first, is of the Incarnation of the Sonne of God vntil his Baptisme: wherein are contained, his Incarnation, Natiuitie, Circumcision, Adoration of the three Wise-Men, Presentation in the Temple, flight into *Ægypt*, returning to Nazareth, and of the finding of our Sauour amongst the Doctors in the Temple, when the Blessed *VIRGIN* had lost him. Of all the which mysteries Saint *LUKE* and Saint *MATHEWVE* write in the first Chapters of their Gospels. A man may meditate likewise what hee did frō twelue yeeres vppward vntill his Baptisme, according to euery one their Godly deuotion, for that we finde nothing writtē therof in the holy Gospell.

The Second parte of Christ his life, beginneth at his Baptisme, and continueth vntill his sacred Passion, wherein are comprehended his Baptisme, Fast-ing, Temptation in the wildernes, his Preachinges, and manye Miracles hee wrought vntill his last Supper, wherof the history of euery one may be gathered out of the Holy Gospels.

The

The third parte comprehendeth his last Supper, his Passion, Resurrection, and Ascension, wherof I haue already entreated in the seuenth Chapter.

These Meditations of the life & miracles of our Lord and Sauour IESVS CHRIST, may be fitly distributed and meditated in one or two Weekes, by such as haue leisure and learning to gather the story out of the holy Gospell, obseruing pardie in all their Meditations, the aduises and instructions aboue saied, especially, gathering some fruitfull notes and doctrines for their soules out of these holy misteries, and of governing them selues in the beginning and end of euery one, as is aforesaide.

And for so much as the deuotion of the ROSARY is very laudable & gratefull to our Lorde and Sauour IESVS CHRIST, and to the Blessed Virgine his Mother, as hath bene sufficientlye proued by the testimony of many Miracles, and that in this kind of deuotionmentall Praier may with great good and gaine of our soules be put in vre: I haue thought good herewithall to in-

The Deuotion of the Rosary a verye fruitfull Exercise.

treate of this exercise, that the simpler sorte may with more commoditie, and lesse labour, finde, if not all, yett the greater parte of the foresaid Meditatiōs gathered heere together: which both they may, and ought to thinke vpon, in saying of the ROSARY, and thereby reape likewise the benefit of such Indulgences, as be graunted to those that in this wise do say the same.

The Rosary, whereof it consisteth.

3. Kindes of misteries to be meditated.

First therfor it is to be noted, that the whole ROSARY & Psalter of our Blessed LADY is deuided into three fifties, whereof euerye one conteineth fiftie *Aue Marias* and fise *Pater nosters*. Nowe whiles euery of these three fiftie *Aue Marias* are in saying, there bee three seuerall sortes of Misteries to be meditated. In the first fiftie, the fise Ioyfull Misteries are to be thought vpon, which are so called, for that in the we contéplate fise speciall ioies which our Blessed LADY had before her Sonne our SAVIOURS Resurrection. In the second, are meditated the fise dolefull Misteries, so named, of fise special and notorious panges of sorrow which our

Blessed

Blessed LADY had, during the time of her Sonnes moste painfull PASSION. In the third are the five glorious Misteries meditated, soe termed of the five most glorious and pleasant ioyes which our Blessed LADY had after her Sonne his most glorious Resurrection.

The five ioyfull Misteries of the first fiftie are these in maner following.

VVHILES the first tenn *Aue Maries*, and one *Pater noster*, are in saying, meditate the Mysterie of the *Incarnation*: how the Blessed Virgin being deuoutly kneeling at her Praiers in her poore lodging, the Angel GABRIEL came and greeted her with that celestial ambassage. Meditate here vpon the speeches that passed betwixt her & the Angel, & the inspeakable vertew which our LADY shewed, in the receauing of this Ambassage. First, that modesty & silence wherwith she gaue eare to the Message, without vttering any words her selfe but most necessary: a right commendable vertue especially

i. The Incarnation of our Sauiour.

Luc. i.

in women. Secondlye, that profound humilitie which caused her so seemely bashfulnes, in hearing her owne praises spoken of. Thirdly, that entire affection and zeale shee bare to chastitie, wherof she first of al others had already made a vowe, and that albeit so soueraine a dignitie were tendered vnto her as to be the Mother of God, yet would she be right well assured, in no wise to disdaine that Virginall Puritie, which she so singulerly esteemed. Fourthlye, that perfect faith, which Saint ELIZABETH so highlye commended in her, for hauing beleueed such thinges as the Angel tolde & promised her on the behalfe of our LORD, albeit they surpassed all mans reach and vnderstanding. And hereby maiest thou learne to creditte the wordes and promises of God, seeme they neuer so incredible to humane iudgement. Fiftlye, that lowlye obedience, wherwith in fine she resigned vp her selfe wholly into the handes of GOD, saying: *Ecce Ancilla Domini, &c.* Beholde the handmaide of our Lord, be it vnto me according to thy word

Wherby

Luc. 1.

Luc. 1.

Whereby thou must learne to doe the like, that is, to be obedient and resigned in euery thing how-soeuer it shall please God to dispose of thee.

In the Second ten *Aue Maries* and *Pater noster* Meditate the second ioyfull Misterie, which is, the visitation of Sainte ELIZABETH: howe the most holy Virgine knowing by the Angels wordes, that her cosen was conceaued with child, went in humble wise to visit her, whom after she had louinglye saluted, ELIZABETH was forthwith replenished with the Holy Ghost, and with inspeakable ioyes, as well appeared by the wordes which she spake vnto her. In this worke our blessed LADY geueth thee example, that looke how much thou feelest thy selfe more enriched with Gods good giftes and fauorable graces, so much art thou bound to shew thy selfe more lowly and charitable towardes thy neighbours, for whose sakes, and not thine owne onely priuate benefitte, thou hast receaued them. And that in such like workes of charitie, thou do the with feruour and

2 The visitation of S. Elizabeth. Luc. i.

Note.

Luc. 1.

Luc 1.

3 The
birth of
Christ

diligence, as the most Sacred Virgine did herin towards Saint ELIZABETH. Consider also of what great vertue and efficacie the voice of this greate LADY the Virgins salutation was, seing Saint ELIZABETH confessed, how presently after she had once heard her speake, shee forthwith felte in her selfe, suche strange matters, and wonderfull alterations. Thou oughtest therefore to be very carefull in ofte seruing & saluting her, that thou maiest therby deserue to be comforted and holpen by her puissant speech and praier. Learne withall, when thou hearest thy selfe praised, or art preuy of any good part that is in the to attribute al to God, and to geue him thanks for al, as here our Blessed LADY did in her deuout *Canticle of Magnificate, &c.* *My soule doth magnifie our Lord.*

In the third ten *Aue Maries*, meditate the third Misterie, which is of the Natiuitie & Birth of CHRIST. Wherein thinke first how CESAR AVGVSTVS hauing caused proclamatiōs to be made for euerye one to enroule their

names

names in such chiefe Cities wherunto they belonged, the most sacred Virgin (the mirrour of all humilitie) being ready to obey this decree, went from *Nazareth* to *Bethleeme* in so colde a season, & with so great paine as her great pouertie must needs constrainc & force her. Note here, with how rigorous austeritie the Sonne of God, whome she bare in her wombe, would before his Birth performe obedience, & haue his Mother to do the same, were it neuer so painfull to her, that thou shouldest therby learne of the to be humble and obedient in all seasons, and occasions whatsoeuer. Secondly contemplate, in what extreme pouertie the King of all Kinges vouchsafed to bee borne, and bound vp in poore swadling-cloutes, and laide in a *Cribbe* of brute beastes. Weigh withall, that loue and lowly reuerence wherewith his Blessed Mother adored him, as *I O S E P H* also and the Angels did, who with exceeding gladnes, and sweet heauenly harmony, denounced this his Birth to the poore Shepherdes. Meruailouse examples maiest

Luc. 2.

thou

Docu-
mentes.

thou finde in all this discourſe, of Humilitie, Pouertie, Aſteritie, Mortification, and Patience: and aboue all, of infinite charitie which cauſed this heauēly yong Babe to beginne to ſuffer ſuch annoies in his ſo tender age. Indeuour thou likewise to imitate the pore Shepherdes, in their pouertie, ſimplicity and watchfulnes, if thou deſire to be viſited by the Angels, and made partaker of theſe diuine Miſteries, as they were.

4 The
Preſenta-
tion of
our Rede-
mer.
Luc. 2

Luc. 2.

In the fourth ten *Aue Mariæ* meditate the fourth ioiſfull Miſterie, which is of the *Preſentation*: howe forty daies being now expired during which time our Bleſſed LADY the Virgin had continued in *Bethleem* in ſo great penurie and manifold diſtreſſes, ſhe then departed to *Ieruſalem*, there to preſent her Son in the Temple. Conſider here likewise the ioye wherewith SIMEON adored him, & embraced him in his armes, as alſo the other thinges which he then foretolde & prophecied of him. Whereout note this leſſon, to bee diligent in preſenting thy ſelfe often times in the Temple, and to behaue thy ſelfe there

with

with reuerence and attention, that by so doing, thou maiest learne to knowe & loue CHRIST better by such things as are there intreated and publikely spoken of him. Cōsider also that sweet Canticle: of *Nunc dimittis*: LORD, thou lettest now thy seruāt depart in peace. &c. Which sheweth plainly the feruent and zealous spirit of that olde Father Saint SIMEON, and the greate consolation he then receaued: and thinke how such as be of his partes, and qualities, to wit iust, and vertuouse, and that desire the sauegarde of their soules, shall meritte to be made partakers of the like fauours and celestiaall graces.

In the fiftē ten *Aue Maries*, meditate the fiftē ioifull Misterie, which is, of the ioye which our Blessed LADY had, when hauing lost her Sonne shee found him againe amongst the Doctors in the Temple. Meditate here the sorrow and painfull diligence, wherewith both the most sacred Virgine, and her holy husband IOSEPH wandered vp and downe, seeking him amongst his kinred and acquaintance, and after, se-

The finding of our Sa-
uour in
the Tem-
ple.
Luc. 2.

ing they could by no meanes find him there, how they trauailed backe againe to *Ierusalem*, not resting, til they found him in the Tēple amongst the Doctors.

Thinke nowe, what ineffable ioye that Virginall hart was sealed with, hauing thus found out her treasure: with what intire affection she receaued him to her, and howe carefullie she tooke heed of loosing him any more. Out of this thou maiest learne, first, to seek this selfe same Lorde with like paines and diligence, when thy soul hath lost him, and thinke not to finde him amongst kinred & acquaintance, to wit, amongst the follies and fonde delightes of flesh and blood, but rather in renouncing and mortifying of the same: And finally thou shalt find him in the Temple, in the midst of Doctors, that is to say, harkening deuoutelye to Gods worde, & frequenting oftsons the Blessed Sacraments of Confessiō & Cōmuniō. Learn likewise, after thou hast once found him by meanes of these most holy exercises, to keep him with al careful custody, that thou loose him not againe.

This

Notable
documē-
tes.

Gen 12.

This order must thou likewise keepe
in saying the *Aue Marias* and *Pater
nosters* of the other two fifties folowing

*The dolorous Misteries of the second
fiftie be these.*

THE first is of our Lordes Praier in
the Garden: wherein Meditate,
how the Redcemer of the world appro-
ching neere to his Death, and feeling
him selfe assailed with greuous afflicti-
ons fell downe to his Praiers, saying
these words: *My Father, if it be possible,
let this cuppe passe from me: howbeit, not
my will, but thy will be donne.* And thus
he praied three seuerall times vntill the
Angel came & cōforted him. Whence
thou maiest learne this lesson, how in
all thine afflictions thou oughtest to
make thy refuge to seruent Prayer for
thy remedie: repeating the selfe same
wordes which our Sauour spake & per-
seuering in thy praier without fainting:
for no doubt, but GOD at length will
heare thee, whē he shall deeme it most
expedient & necessary for thy welfare.

1. Our
Lordes
praier in
the Gar-
den.

Mat. 26.
Luc. 22.

A docu-
ment wo-
thy daily
remem-
brance.

The

2. Of the
whipping
of our Sa-
uour.
Ioh. 19

Iai. 53
A worthy
lesson.

3. The
crowning
of our
Lord.
Ioh. 19
Mat. 27
Mar. 25
A docu-
ment a-
gainst
pride and
hypocrisy.

The second dolorous Mysterie is of the whipping of our Lord. Meditate here the barbarous crueltye wherwith he was straitlye tied to the Piller, and there most cruelly whipped and wounded from *Toppe* to *Toe*, he suffering all their villanous outrages in milde manner like an innocent *Lambe*. Whence, Learne thou, not to whippe him anye more with thy finnes, and patiently to abide such chastismentes and afflictions as God shall lay vppon thee.

The third dolorous Mistry, is of the Crowning of CHRIST: wherin meditate the sharpe thornes wherwith hee was Crowned, & his sacred Head torne & perced: the scornfull maner likewise wherwith they dissemblinglye adored him, smiting him afterwarde with the reed which they had geuen him before in his handes. Learne hereby to detest thy pride and hawtnes, which caused this his cruell Crowning: & with greater, both outward and inward reuerence to adore him, least perhaps thou be like to those which scorned him after this dissembling maner.

The

The fourth dolorous Mistry is, how our Sauour being now adiudged to dy, carried the C R O S S E on his owne back, to the place of executiō. Wher note the greuous paine and shamefull reproch wherwith he bore the same, to be Crucified thereon, as also the inspeakable griefes his Mother & the other deuoute women felt, seing him thus feloniously martyred, and forgett not the wordes which he then spake vnto them: Hence gather out this Doctrine, that no remembrance, but as CHRIST him selfe saide, thou must needes cary thy crosse to follow him, that is to say, thou must patiently abide the paines and persecutiōs, which in this life shall befall vnto thee.

The fifth dolorous Mistry is of the Crucifying of Christ, wherein meditate those most bitter tormēts he felt, whiles they nailed him on the Roode, and afterwards lifted him vpp thereon: the pains he likewise suffered in euery part of his Body, and all his Senses: remember also the words which he spake thus hanging on the Roode. Gather heere this lesson how to be Christes seruant,

thou

4. The carrying of the crosse
Ioh. 19

Luc. 23.
If they do these things in the rest woode what shall be done in the dīye?
Mat. 10.
16
Mar. 8.
Luc 9.
5 The crucifying of Christ.

gal. 5

thou must crucifye thine owne fleshe with all thy vices and concupiscences, and comforte thy selfe in all thy woes and griefes, beholding what CHRIST hath on the Rood in this wise suffered for thy sake.

The third Rosarie or fiftie, is of the glorious Misteries, wherof:

1 The Resurrection.

Mat. 28.

THE first is of CHRISTES Resurrection, wherein meditate the beauty, glory, and maiestie wherein he rose vp, and how he appeared afterwarde to his Blessed Mother, to good *Mary Magdalen*, with other the deuout women, as also to his Disciples. Ponder well heere in what glory and ioye we hope one daye to rise againe after our death, wherunto we must by the toiles & troubles of this life attaine, as Christ himselfe did by the paines of his Crosse and bitter Passion.

2 The Ascension.

Mar. 16.

The second glorious Misterye is, of our Lorde and Sauour his *Ascension*. Contemplate here, howe the fortie day after his *Resurrection*, he lastly of all appeared

peared vnto his Disciples, being set at Table, and commaunded them to goe vpp to *Mount Olinet*: where, after he had taken his leaue and louing farewell of his blessed Mother and his Disciples, he mounted vp with great glory & triumph into Heauen, accompanied with Legions of Angels, and such Saintes, as he had before deliuered out of *Limbo*. Take out here this lesson, that who so humbleth him selfe most in this life, shal afterwarde be most exalted in the other, as we see in this example of our Lord and Sauour IESVS CHRIST.

If anye shall desire more ample discourse & consideratiō of these two glorious Misteries, & of the fiue dolorous foresaide, let them reade the seauenth Chap.aboue, wher they are more largely amplified, & in that respect be here more briefly spoken of, my meaning being in this place to serue their turnes chiefly, that haue lesse capacitie & leasure to vse this exercise of Meditation.

The third glorious Mistry is of the coming downe of the holy Ghost vpon the Disciples. Wherein meditate, how

A&I.

Mat.24
Luc.14.183. The coming of
the holy
Ghost.

I

both

Act 1.14

Act 2

Act 2

A notable obseruation.

The Assumption of our Lady.

both they and the other holy women that loued CHRIST being altogether with his blessed Mother in the dining chamber at Praier, the *Holy Ghost* came downe in fiery *tongues*, and wonderfully reioiced and comforted them al, ministering to them great strength to goe and preach abroad, as well appeared both by the notable courage and marueilous efficacie, wherwith they preached publicklye without any feare, as also by the multitude of people which were therby forthwith couerted. whēce gather this note, that to receaue the holy Ghost, thou must be in perfect peace & charitie towards all men, & withall attende diligently to deuout & feruent praier. Note furdere more, that then shalt thou bee strong enough to hazard thy selfe in any peril for Christs cause, & thy speches & spirit shalbe then of force to stir vp & inflame the frozen hartes of others, when thine own shall first be perfectly enkindled with this heauēly fire, which the Apostles receiued as this day.

The fourth glorious Mysterie is of the Assumption of our blessed LADY. Me-

citare

ditate here, howe the Apostles beeing now departed to preache round about the world, the blessed Virgin our Lady remained still in *Ierusalem*, spending her time in contemplation, and in deuoute and often visiting of those holy places, wherein her sacred Sonne had earst wrought the Misteries of our Redemption. And beeing thus occupied, wel may we beleue that by continual sute of praiers Shee required to be drawen out of this life, & cōducted thither wher she might see her most sweete Sonne. Who after certaine yeeres condescending to this her sute and humble petition, came him selfe downe accompanied with troupes of holyc Angels, and tooke with him this most happy soule, carrying it into Heauen with great ioy and exultation. Marke here what a cōmendable and very fruitfull exercise it shall be for thee, in minde often to visite these places, where this Redemption of ours was wroughte, meditating deuoutlye the Misteries thereof, as wee may right well suppose the most holyc Virgin did. Note moreouer how in this

The blessed virgin Mary died in the 59. yere of her age, & in the 11. after the death of Christ. Nic. lib. 2 cap. 3

1. Pet. 1

life (being a vale of toiles and teares) thou oughtest to passe the time as in an exile, sighing, sorrowing, and desiring to be conducted vp to that heauenlye Region, where the true life is, in company of that most happy mother, and of her deerly beloued Sonne. Heerby maiest thou likewise vnderstand, how greatly this Lord and soueraigne Monarche is to be beloued & obeyed, who both can & will so highly reward & fauor those that serue & loue him faithfully, as here thou doest Meditate he hath done towards his most louing Mother.

§ The coronation
of our Ladye.

The fift glorious Mysterie is of the Crowning of our blessed LADY: wherein meditate, how after her Assumption (according as we right holilye do beleue) that most blessed Soul associated with millions of Holye Angels, came downe to vnite it selfe to her Virginal Body: which being raised vp, became most Bewtifull, Bright, Immortal, Impassible, & so with incomparable glory & honor was she Crowned of the most sacred Trinitie, & placed in a most precious Throne aboue all the Angels, on

the

the righte hand of her intirely beloued Sonne. Here maieſt thou call to mind, that albeit in this life thy body be punished with Penance, disciplines, and other mortifications, yet ſhal it afterwards riſe vp immortall, impaſſible, glistering and beautifull, like as heere thou doeſt contemplate the Virginall Body of our bleſſed *Lady* to haue done. Marke here likewise of what efficacie the praiers of this moſt ſoueraigne *Lady* are being thus highly exalted & beloued of God, and therfore oughteſt thou to labor all thou canſt, to be reuerent & deuout towards her, that by ſo doing, it may pleaſe her to fauour & helpe thee in thy needs.

1 Cor. 15.

In this wiſe is the whole ROSARY to be ſaid at leaſt once euerye weeke, and both theſe and other like profitableſſons to bee picked out, as God ſhall vouchſafe by meanes of thy deuotion to ſuggeſt vnto thee.

There may alſo be another exerciſe framed of the *Rosary* wherout the ſimpler ſort may likewise reape good fruit: as to ſet the picture of CHRIST before their eies, & to euery part where he ſuf-

Another
exerciſe
of the Ro
ſary.

ferred any torment or griefe, there to say a *Pater noster* or *Aue Mary*, contēplating the whiles of that griefe. In like maner maiest thou doe before the picture of our B. Lady, calling to mind the ioies or sorowes which she suffered, either in seeing, hearing, or touching her Sonne, as well in all his Life time, as in his Passion and painfull Death. Otherwhiles also thou maiest offer vp an *Aue Mary* or *Pat. nost.* thincking of the Angels & holy Saints of both sexe: especially those to whom thou hast most deuotion, recōmending thy selfe to their praiers and intercessions, & thus maiest thou with greate ease purchase manifold graces of our Lord & Sauour.

CERTAINE REMEDIES

*for such, as could not perhaps
sauer or deuotion in the former
meditations.*

CHAP. XI.

VNDERSTANDING well (as I haue already saide) what greate good this Exercise of Praier doth purchase

chafe vnto our soules, I haue in this respect bene more willing to extend my selfe a little the further in entreatinge therof. And for the same cause haue thought good likewise in this Chapter to annexe certaine remedies wherwith to relecue thee at such time as thou shouldest finde thy selfe barreine of deuotion, & without any taste in the fore-saide Meditations.

First therfore it is requisite thou haue this in minde, how one of the principal meanes & helpes for thee, both in this life to liue vertuously, and in the other to enioy God euerlastingly, is this exercise of Praier, and therfore what paines and care soeuer it behoued thee to take for the gaining of soe greate a Iewell, ought in no wise to seeme greeuouse and irkesome to thee: yea propounding this so rich a recompence before thine eyes, thou oughtest with al possible endeavor to remoue such impediments, as might any waies hinder the dew performing of this Exercise. Thou oughtest therfore to take heed of distracting thy mind in diuerse vaine thoughtes, or

The first
remedie
against
distractio

Impedi-
mentes
of deuo-
tion.

spēding the time in prophane & vnpro-
fitable conuerſations, of diſordinate af-
fections, of exceſſiue paſſiōs of thy ſoul,
as of Anger, heauines, too much laugh-
ing, & reioicing in worldly matters, &
of too inordinate a care in thy temporal
affaires. Theſe & ſuch other like things
whereby the reſoſe and ſerenity of thy
ſoul may be troubled & taken away, are
in any wiſe, ſo much as may be, to be a-
uoided. Neither behooueth it only to
haue this watchfulnes ouer thy heart &
internal powers, but alſo to vſe the like,
touching thy outward ſenſes, which are
the dores wherby theſe diſtractions en-
ter into thy hart: as might be, to haue a
curious eie: to liſten after nouelties and
impertinent matters: to vſe ouer-much
talke: & euery other thing whatſoever
experience teacheth thee to breede di-
ſtraction. No doubt therefore but ſolita-
rineſſe would in this caſe be a ſoueraigne
help to ſuch as might conueniently en-
ioy the ſame. For by it, are all occaſions
of diſtracting the ſenſes cleane cut off,
& therby a man may with more facility
eueate his minde vp to God, & ſtande

more

more watchfully vpon his garde: where vpon this saying hath beene worthelye of long time vsed, that *A contemplatiue man ought to be deafe, blinde, and dombe:* that by this meanes wanting occasions to distract his mind in outward things, he might alwaies be collected & attentive inwardly in Godly cogitations.

It shal profit likewise to procure deuotion, & eleuation of mind vp to God, to vse Abstinence, Fasting, & other corporal chastisements moderately applied. For like as these proceed of deuotion, so do they maintain & increase deuotion.

Puritie of conscience is also very necessary for obtaining this deuotion, the which ought not onely to be kept vndistained with anye mortall sinne, but also free from veniall, so much as may be: for these do enfeeble the feruour of charitie, which is the mother of deuotion. It behoueth therefore, if thou couete to finde a sweetnes and saueur in thy praiers, to shunne all kind of sinne, and such imperfections as maye cause remorse of conscience: as also to shake off scruples, and all superfluous remorse

the

The properties of a contemplatiue man.

Abstinence & disciplin.

Puritie of conscience.

the which like priuy thornes ly prick-
ing and wounding the soule, and will
not suffer it to enioy anye quiet rest or
fruitfull sauour in deuotion.

The se-
cond re-
medie
gainst di-
straction.

A conti-
nuall eie
vpon god

Psal. 118.
68.

The second remedy which concer-
ning this matter of meditation by di-
uers good and vertuous men proued to
be very profitable, is, for a man to strain
him selfe to walke continuallye in the
presence and sight of Gods diuine Ma-
iestie, supposing (as most true it is) that
we alwaies stand before his eies, he be-
holding euery houre and momēt what
we do, speake, or thinke, and keeping
with euery one a particuler account of
euery thing. Seing therefore, God euer
more hath vs in his heauenly eie & pre-
sence, righte meete and requisite it is,
that we alwaies haue him in ours. And
in very deed the taking vp of this cus-
tome shall helpe in this respecte very
much, to make vs afraide of commit-
ting any filthy and dishonest act, when
we call to minde, that the eies of God
are euery where vpon vs.

The third
remedy

The third remedy that helpeth gret-
ly to gett attention and deuotion, is an

often

often frequentation of certaine praier
 euery day, which the holy Fathers call
 darting praier, for that they be in ma-
 ner of amorous and louing dartes thro-
 wen vp to Gods hart. The manner of
 doing this is, by saying with a zeale &
 inflamed desire certaine verses of DA-
 VID, or some other sentences of holye
 santes, which thou must euer haue in
 memory, and at such time as thy deuo-
 tion shall serue, to say those that be fit-
 test for that present affectiō which thou
 feelest: as for example, finding at some
 time a disposition of repentance & cō-
 uunction for thy sinnes, then to reherse
 certaine verses of the Psalme *Miserere*,
 or some other such like brieue sayings,
 fit to signifie this affecte of repentance.
 At an other time, feeling a desire to be
 more and more inflamed in the loue of
 God, say that verse, *Diligam te Domi-*
ne fortitudo mea. An other time desi-
 ring to be with God, say: *Quemadmo-*
di desiderat cernus ad fontes aquarū &c.
 Otherwhiles longing to approch and
 draw nigh to those heauenly Taberna-
 cles, say: *Quam dilecta tabernacula tua*

against
 distracti-
 on.

Darting
 praier
 Psal. 50.

Psal. 41.

Psal. 17.

Domini

Psal. 83.

Psal. 102

Psal. 33

Domine, &c. Beati qui habitant in domo tua Domine. An other time with an affect to geue thanks to God for his diuine benefittes, thou maiest say certain verses of the Psalme: *Benedic anima mea Domino, & omnia quae intra me sunt* or *Benedicam Dominum in omni tempore.* And so in like maner according to the diuersitie of euery other affect wherewith thou happely findest thy selfe touched in soule. For euery kind wherof either in the Prophetes, or in some other of the Saintes and Fathers, thou maiest find very fit wordes and sentences, to expresse thy meaninge. But if thou want skill and knowledge to gather them out thy selfe, thē maiest thou frame wordes of thine owne, (according as the holy Ghost shall vouchsafe to instruct and teach thee) such as may serue most fitly for thy purpose, and increase the seruour of thine affection. And albeit at the first it may seem, that thou darrest not thes amorous arrowes with any great seruour or fierie heat of soule, yet faile not to breath them forth for no doubt but they shall afterwards

kindle

indle and gather heat, and helpe thee greatly to inflame thy soule. But if perduenture thou couldest not lighte of such wordes as thou wishest for, then maiest thou send vp certaine sighes and groanes drawn from the very bottome of thy hart, and these shall supplye the place of words to God, who wel knoweth, what thy spirit doth craue & long for. These dartinge Praiers, with the sentences, sighes, and speeches, aboue said, shall likewise helpe such greatly, who lacke conuenient leisure to performe this exercise, in such manner as I haue heretofore declared.

The fourth remedy, which may be used at suche time, as thy distraction were greater, then that the former aduises coulde suffice to call thy minde home, & to cause attention, then maifest thou haue recourse to reading: and in this respect it shalbe very expedient that thou be prouided of some Godlye booke, full of good deuotion & sound doctrine, and there on to read with leisure faire & softly, not lightly running ouer many leaues, but pausing at euery sentence

The
fourth re-
medie is
the rea-
ding of
some
godlye
booke.

sentence, to ponder the same, and to picke thereout some profit, and fruitful deuotion, staying therein so long as attention may serue thee, which when it shal faile proceed then forward to another sentence, doing likewise in that, and thus mightest thou by meanes of such wordes as thou readest, vse those speeches, sighes, and inflamed desires, wherof I lastly spake in the third remedie: sith no doubt, but they are verye available, and of great force to retire thy minde home, and to kindle in it a deuotion, and feruent loue to God.

The fittest bookes for this purpose, are such, as stirre a man vp to piety and deuotion, and that withall, geue good instructions for good life, as might be the Meditations, Soliloquies, and Manuel of Saint AVGVSTINE, certaine smal treatises of Saint BERNARD, and Saint BONAVENTURE, which are to be found apart, especiallye some one that intreateth of the life of Christ. But aboue all other that booke shall benefit and doe thee good, which is called *De contemptu Mundi*, or *The following*

of CHRIST, intituled to *John Gerson*, though in verie deede it was of one *Thomas de Kempis* making: this beeing worke of wonderfull pietie, and most notable doctrine. The liues of Saintes shalbe likewise very good for this purpose, who heretofore haue shewed the cleues liuely patterns of Christian perfection. In these and such like bookes maiest thou exercise thy selfe, now reading, now meditating vpon them, and alwaies committing some spirituall point to memorie, which thy soule maye amongst thy other busines, nourish and comfort her selfe withall.

Howbeit, because this remedy is onely to serue their turnes that can read: others, which lacke skil may vse Pictures insteede of Printed-Bookes, & therein behold that passage which they meane to Meditate vpon, and thus shall the Picture serue them insteede of Bookes, & helpe to procure inward collection of their minde, & to purchase that deuotion which they desire. This shal chiefly helpe young beginners, and such as are yet rawly entered into these Exercises

The following of Christ a booke greatly profitable.

Pictures ignorant menes bookes.

cises, as also at the beginning & first entrance into Praier, when the soule doth cōmonly find disquietnesse by reason of vaine thoughts & wandring cogitatioṡ.

The fifth
remedy a-
gainst di-
straction
is perse-
uerance.

The last remedy which thou art to take concerning this matter, is, to force thy selfe to perseuer in Praier, howe distracte & frozen soeuer thou shalt finde thy selfe. For that whosoever shall thus force himselfe to endure the tedious labor of praier, whiles he feeleth himselfe thus colde, & carried away with diuers foraine thoughts & fancies, wel may he beleeeue, that at the end of his Praier, he shall for the most part receiue comfort & contentation, & that, as it hapned to our Sauour (whom the Angell came & comforted in the *Garden*, after his long perseuerance in Praier, which he made three seuerall times) euen so like-wise shal it in the end befall to him. And as in other workes experience teacheth vs, that custome taketh away the toile, which we feele at the beginning thereof, euen so the custome and continuance of this Exercise, (being not at any time neglected) taketh away the paine

Luc. 22

and

and ouercōeth all the difficulties which were felte at the beginnin g.

OF CONFESSION HOW &
when we ought to make it.

CHAP. XII.

TWO thinges there be, wherwith the soule is chieflie fostered, and wherwith as with two winges, it flieth vp to Heauē: that is to say, Praier & the receauing of the B. Sacrament. Hauing therefore already spoken sufficiently of the first, it remaineth that I nowe saye somewhat of the second. And because to receaue rightlye this B. Sacrament, Cōfession is alwaies to go before, I shal first of all entreate therof, being a very soueraigne medicine for our soules, & very necessary to susteine our spirituall life: wherof albeit I haue spoken somewhat before in the first Chapter, yet for as much as that speech tended chiefly, to shew the maner of making a generall Confession to such as purposed presently to beginne a new life, it behoo-

Two winges wherwith the Soul flyeth vp to Heauen.

ueth I now declare, howe, and when, such as do proceed on forward in the true feare of God, and in his diuine seruice, ought to confesse theselues. when in this I say first, that as wel for the making of a general, as of a particuler Confession, both in the one and the other, it shal helpe thee greatly, to choose out such a Confessour as I then spake of: a man that is wise, learned, & of godly life, as also well practised in spiritual exercises, who both in this & ech other cause may guide and teache thee what thou oughtest to doe. And therefore no doubt but it behoueth thee to vse great diligence in the searching out of such an one, for if we vse with so greate care to enquire after the moste learned and sufficient Physition to cure our bodily griefes, howe much the rather ought we to doe the same, for the sicknes and infirmities of our soules? Why doe we not digest & ponder well, what truethe him selfe hath testified vnto vs, that *If the blinde do lead the blind, both shall fall into the ditch:* the which doctrine because diuerse haue little regarded

The care we ought to haue in choosing a skilfull Confessour.

Mat. 15.

they

they haue therefore proued to their cost
 what harme and hinderance they haue
 sustained in being so blind & rechelesse
 in this behalfe. Whereby both they and
 all other maye well vnderstand, what
 care and diligence ought to be imploi-
 ed for the finding out of so sufficient a
 person, as the weight of this affaire im-
 porteth. And hauing once found out
 such an one, make account to haue re-
 couered no smalle treasure, thy soule
 now hauing gottē one, by whose good
 means & helpe all her spiritual infirmi-
 ties shall be healed, all her doubtēs dis-
 solued, all her feares moderated, and by
 whome shee maye in her Deuotion be
 inflamed: in her wearines encouraged,
 holpen in all her temptations, and dire-
 cted in the sundrye daungers which in
 this life doe happen vnto vs, & finallye
 by his conductē bee carried the right
 way to Eternall happinesse, like as the
 children of *Israell* were conducted into
 the land of promise, by hauing so good
 guide, as was their Captaine *Iosue*.

Hauing therefore in this wise found
 out such a GHOSTLY FATHER and

Howe
 great a
 treasure
 a good
 Ghostly
 Father is.

good guide, impart to him thy whole life, thine intents and Exercises, as also euery other thing, whereof he shall desire to be informed, and see that by his counsaile thou govern the whole course of thy Spirituall life.

Howbeit, because a man shall verue hardly at all times haue such a Ghostly Father at hand, as may in euery point serue his turne, and satisfie this Office: I shall therefore briefly giue thee certaine notes, whereby for this point, thou maiest knowe how to guide & direct thy selfe in matters of Confession.

When we
ought to
Confesse

Saint Au-
gustine.

And first, concerning the time thereof, I say vnto thee, that euery good Christian ought to prepare himselfe to Confession once euery weeke, according as both Saint AVGVSTINE, and the other holy Doctours exhort vs, yea such as in temporal affaires be lesse busied, and in spirituall causes better practised, may doe it oftter, especially being well exercised in that kind of Prayer, whereof I haue alreadie entreated. Neuerthelesse such as are more busied and lesse able to performe that kind

of Praier, may euery fifteene or twenty daies Confesse themfelues, but in no wise woulde I, that any man, haue hee neuer so much a-doe, should faile once euery Moneth, to doe the same.

Minding therefore to Confesse thy selfe thus ofte, let thy preparation therunto, be in manner following.

First, the same daye on which thou purposest to Confesse, see thou collect thy selfe a little before, & craue of God the light of his grace, to knowe thy sins and faultes, without the which neither can they be knownen nor well Confessed. Afterwardes examine thy Conscience, calling to minde what thou hast donne since the time of thy former Confession. And for the better doing hereof, thou maiest runne ouer the Commandements, and the Deadly finnes, especially those wherinto thou findest thy selfe most prone to fal. How be it, for them that doe more ofte & ordinarily frequent Confession, it maye suffice to discourse vpo their thoughts, words, and omissions or negligences, examining in euery one of thes points wher-

Howe we
ough to
Confesse,
and exa-
mine our
Consci-
ences.

in they may seeme to haue offended. And such particular thinges in which thou remembrest thy selfe to haue transgressed since thy former Cōfessiō, those shalt thou chiefly note & Confesse thee of, be they *Veniall*, or *Mortall* finnes. For albeit we are not bounde to Confesse our *Veniall* sins, yet is it both more secure and profitable so to doe, those especially, that be most notorious, & of greatest importance. And for so much as some doe very fondly forbear to receiue, & Confesse themselves, for lacke of his help, whom they haue earst chosen for their Ghostly guide and gouernour, I thinke it therefore requisite to aduertise thee herein, that in such wise I woulde haue thee to be obedient and affected to this thy Confessor of whom thou hast made choise (of whom also I haue already spoken) that when thou shouldest haplie want opportunitie to make thy Confession to him, thou faile not then to Confesse thy selfe to another. And let not this sensuall and vndiscreete affection, which some (but chiefly women) are wonte to cary to

A notable aduertisement.

warden

wardes their Confessours, bereue thee of that libertie, which is expedient for thee in this case to haue, (wanting com-
moditie of confessing to thy accusto-
med and wonted Father) yea rather, set
thy minde of the grace which is graun-
ted by meanes of this holye Sacrament
being all one, then of the Priest which
geueth thee this Sacrament, whereof
be many. And in doing thus, both thy
soule shall be better prouided for, and
thou remaine more secure, not to fall
into such incōueniences, as others haue
incurred, by hauing indiscretely addi-
cted them selues to these their chosen
Confessours.

This being then presupposed, thou
maiest discusse thy conscience in man-
ner following. Concerning thoughts:
If thou hast had any dishonest, vnclean
vaine, and vnprofitable thoughtes, and
therin spent the time, or any rash iudg-
mentes or suspitions, or dishonest and
lewd affections and desires. Touching
Wordes: of Blasphemouse Speeches,
Oathes, Lyes, murmuringes, Detracti-
ons, Contentions, proude, irefull, and

Thought-
tes.

Words.

Deeds.

Omissiōs

idle wordes. For deedes, looke if thou hast done any outward worke of sinne, which is against any of the Cōmandementes. About omissions, here maiest thou accuse thy selfe of hauing lefte vn done some such workes, as thou oughtest to haue done: as not to haue heard MASSE, Praied, and receaued the holy Sacrament, with such other-like good woorkes, or at least to haue done them faintly, and with small deuotion. And if at some time it should so happē, that thou couldest not find thy conscience guiltie of any particuler crime, whereof thou mightest iustly accuse thy selfe, then maiest thou make thy confession of certaine generall pointes, wherein most commonly all, (be they neuer so spirituall) do faile, as not to haue loued God so intierlye, as thou oughtest to haue done: of vnthankfulness for his diuine benefittes: of smal charity toward thy neighbours: of to great loue which thou bearest to worldly thinges, and to thy selfe, whereby thou seekest thine owne profite more carefully then need requireth; of an ouerweening thou hast

of

of thy selfe, whereby thou reputest thy selfe to be better thē others, & desirest to be respected and reuerenced of thē: of to curious a desire thou hast to know many matters that profite not, nor appertaine vnto thee, yea some times do greatly hurt and hinder thee: of not hauing made due resistance against such tēptations as assault the: not to haue shūned the occasions of offending: nor to haue had such diligent watchfulnes ouer thy outward and inward senses as behoued thee: of vnprofitable speeches and thoughtes: of euell employing the time, wherein thou mightest haue done greate good: of hauing bene negligent in many such works as thou wert boūd to doe: and in those works which thou doest, not to haue had that puritie and right intention which thou art bounde to haue, in that thou doest them not purely for Gods sake alone, but for some other vaine respectes: and thus in euery thing to haue bene most imperfecte: not answering nor obeying to such diuine inspirations, as thou feelest in thee nor being constant in such good purposes

poses as thou hast alreadye made. In these and such like other defectes (examining thy selfe well) thou shalt find thy owne want & imperfection, whereof, or at least of some parte, it is verye commendable to confesse thy selfe at such time, as thou hast not fallen into any greater offences. But in any wise how-soeuer, it is meete that thou accuse thy selfe of these and other suche like defaultes at least once in a moneth not beleeuing them for all that to bee mortall sinnes, but rather veniall, and imperfections. This do I add, because there be some of timorous conscience through the often frequentatiō of Confession that are manye times troubled with diuers scruples, which annoy and hinder greatly their proceeding in spirituall life and exercise, who (the best remdye they can vse) in this case, is, not to creditte that which their timorous conscience shall tel them, nor beleue any thing to be a mortall sinne, which is not against the Commaundementes of God: or of our holy mother the Church. And to take away & ridd

A redy
meane to
ridd su-
perfluous
remorse.

them

them quite of the toile and perplexitie into which these scruples are wonte to bring them, the soundest counsaile for such to folowe, is, to let them selues be gouerned by their discrete Confessors, and to obey them in all thinges, albeit that which they commaund them, shal seeme flat contrary to that which their owne conscience maye tell them: and this waye, no doubt, but they shall receiue a great deale more helpe & consolation: and by mastering their owne wills in this maner, be farre sooner cured, then in doing that, which their owne timerous, blinde, and erroneous conscience may suggest vnto them.

*OF THE VTILITY AND
profit that is reaped by often recea-
uing the holy Sacrament.*

CHAP. XIII.

AS materiall bread is necessary for our bodilye sustinance, without the which this corporall life of ours cā not long be intertaind: euen so is spirituall bread necessarye for the preservation of our soules, and spirituall life,

he

As material bread is necessary for our bodies, so is spirituall bread for our souls.

Ioh. 6.

I. h. 6.

3 Reg. 19

Singular

the which Bread is geue vnto vs in the sacred & holy Sacrament of the Aultar. And therefore it is called the Bread of life, in respecte of the life which it causeth in the soules of such as worthely receaue it. The which breade if wee should not eate, wee should not haue life in vs, as our Sauour CHRIST affirmeth in the Gospel. This is the bread that geueth vs strengthe to ouercome temptations, to trauaile more lustely, and with greater courage to passe ouer the course of this worldly Pilgrimage. And it is called *Viaticum*, that is. *The bread of Pilgrimes and trauailers*. For like as Pilgrimes haue need of bread to hould out to the region and countrey wherunto they go: euen so do we stand in neede of this bread, to arriue at length happely to the celestiaall Region, wherunto we aspire. And therefore this holy Sacrament is figured by the bread baked vnder ashes, which the Angel gaue vnto *Helias*, wherwith he recovered so great strength, that he lasted out till he came to the mount of God, *Oreb*: the which effect this Sacrament doth open

rate in like maner, being worthely receaued: making vs to recouer strength, to arriue out to the mount of eternall happines. It causeth vs also to fighte more manfully, and to vanquishe our enemies, which in this life doe what they can to let vs. Finally in this Sacrament (who-soeuer receaueth it worthely) doth find all succour, al comfort all sweetnes, and sugred saour. And therfore it is worthelye prefigured by that *Manna* which God sent downe from Heauen to the people of *Israel*. For, like as in that such as were good found all fauour and goodnesse which they could possiblye desire: euen so in this Sacrament, such as doe duely taste the same, do finde all saucur and happines which they may well requite in this world. For-as much as the effectes which the holy Doctours doe write to proceed out of this Sacrament, be almost innumerable: who graunt, that it forgeueth our former sinnes, and ministreth force to withstand future tentations: it causeth them likewise to be both fewer and more feeble: it weak-

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effectes
of the B.
Sacra-
ment, be-
ing wor-
thely re-
ceaued.

neth our Passions: increaseth Deuotion
establishe the Vertew: illuminateth our
Faith: confirmeth Hope: exciteth Cha-
ritie: maketh vs partakers of the Merits
of Christ: & geueth vnto vs an earnest
penye of euerlasting happines.

If therefore both these & other most
excellent and vnspeakable fruites bee
by this most holy and sacred food (the
blessed Sacrament of the AVLTAR) af-
forded vnto vs, what is hee that either
can or wilbe so starke blind, or so great
an enemy to his owne welfare, as to be
wilfullye weined from them, and wil-
lingly to depriue him selfe of so many
benefittes? What delight canst thou
desire, that is not heere afforded thee?
What gaine canst thou wishe for, that
here is not geuen vnto thee? yea, and
that with much lesse cost and labour,
then men vse to take for other thinges
a great deale lesse important. Sith there-
fore this most holye Sacrament is thus
profitable and necessary for thy soule
yea, & much more then may by speech
or penne be expressed, it behoueth vs
I say, to receaue it oft, that we may oft

be made partakers of the fruites & innumerable benefites that proceed out of the same. Neither are wee to geue credite to such as say, it is not conuenient or commendable to receaue it very oft, sith often receauing should impaire the reuerēce which is due vnto so soueraine a Sacrament. Beleeue them not, I say, that say thus, for in very deed it is not so: but rather as loue increaseth by the frequentation therof, so doe both deuotiō and reuerence increase in like manner. For that looke, by how much more the soule approacheth nigh to this Sacrament, and by so much more it is illuminated, according as is prefigured by the hony that *Jonathas* tasted in the wildernes, wherwith his eies were forthwith opened & made cleere. The soule then being better illuminated by this Sacrament then it was before, the worthines therof must needes be better discerned, as also the greatnes and maiestie of our Lord therein contained: and consequently, the reuerence dewerunto be much increased. The truth therof, experience and triall do plainly

Against
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often re-
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1. Reg. 14

They
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that re-
ceiue of
test.

The zeal
of the pri
mitiue
Church
in recea
uing.

POPE
Anacle
tus,

lye teach vs, seeing they that receaue but once a yeere, or very seldome, wee see to be most irreuerent towards this soueraine Sacrament, and such most reuerent, as receaue it ofttest. The same is also manifestly proued by the zeale, feruencie, loue, and reuerence, which was vsed in the primitiue Church, where eche one receaued euerye daye, as was decreed by POPE *Anacletus*. Since which time, looke howe much more rarely the people haue vsed to receaue and so much more is deuotiō decaied as also the reuerence due to this Sacrament, and all other goodnes. See therefore, good brother, thou followe the counsaile of Saintes and holy Doctors both olde and new in this point: and if thou feele thy selfe a colde, drawe nigh to the fire of this most holy Sacrament. If thou be in pouertie, thinke how the treasure was geuen for the poore. If feeble and weake, remember that such stand need of a phisition: and how for such this medicine was chiefly instituted. If thou be hungry and prest with famine, here shalt thou finde the tre

food and sustenance. For albeit this is
 the bread of holy Angels, yet is it not
 denied to penitent sinners. This is a
 banquet meet for Kings & Princes, but
 withall it is Bread fitte for poore labo-
 rers & Pilgrimes. It is meate for great
 ones, and likewise milke for litle ones.
 Briefly this miraculous Sacrament shal
 greatly profite euery one (beeing wel
 disposed therunto) like as our Lorde &
 Sauour, (who is therein contained) de-
 scended from heauen for euerye one,
 was borne for euery one, and vouchsa-
 fed to dye for euerye one. If therefore
 thy cares and busines be many, receaue
 many times the remedy and ready dis-
 patch of all, which is herein promised
 unto thee. Receaue (if thou canst not
 often) at least once euery weeke or fort
 night, and all the high festiuall daies
 that are solēnized throughout the yere.
 Neither do thou regard the sayinges of
 such as be inducous, who vnder the co-
 uer of reuerence, do cloke & shadow
 their negligence. And no doubt, but
 thus endeuouringe thy selfe to re-
 ceave as worthely as thou canst, triall

L

shall

shall within few monethes teach thee, that the profite and consolation which thy soule shall thereby receaue, is farre greater, then any man may possibly set out and exaggerate with wordes. For albeit there haue beene by so greate a number of holy Doctours as haue written vpon this matter, many gloriouse thinges and meruailous excellencies reported, which this Heauenly misterie doth worke, yet much more shall such by experience find, as shall dispose the selues to taste ofte, and worthelye, this diuine food, & Grace aboue all graces.

*IN WHAT MANER WE
ought to prepare our selues before
we come to receaue the blessed
Sacrament.*

CHAP. XIII.

HAVING in some wise touched the importance and great profite which the often frequentation of this holy Sacrament is of, it remaineth now to teach thee the manner howe to prepare and make thy selfe fitte to receaue

the same, seeing as the Apostle saith: It behoueth euerye man to proue him selfe before he eate of this Breade, for otherwise, he that should vnworthely eate it, should not receaue any benefit therby, but iudgement and condemnation to his soule. It is therefore to be noted, that so farre is man vnable to present him selfe worthely, and according to the dignitie of this Sacrament, that euen the Angels them selues cannot do the same. Neuerthelesse, to haue that worthines, which mans frailtie wil permit, it shall be sufficient to prepare and proue thy selfe so well as thou cāst, and this maiest thou do in maner following.

First, the Euening before thou purpose to receaue, indeuour thy selfe as much as possibly thou maiest, to refrain from all temporall traficke, and busying thy mind in seculer affaires, yea from all superfluous and vnnecessary talke. Likewise if thou hast a wife, it were very comendable to forbear that night the act of matrimony, as also to leaue thy supper, or at least wise to make it

1. Cor. II

The manner of
preparing
ourselues
to receue

more moderate then at other times: in that, considering the high feast which thou lookest for the nexte daye, some small abstinence should do well before it. In like maner it shall be expedient to make a little meditation before thou go to bedde, calling to mind that immeasurable loue, wherewith our Lord and Sauour vouchsafed to leaue vs so inestimable a grace, as this most gracious Sacrament is: and beginne then in harte to taste that sauoury food, which on the morow thou hopest to receaue, beseeching God to preferue & prepare thee, that thou maiest do the same to his glory, and the welfare of thy soule. On the morow, being got vp betimes, examine thy conscience quietly, being sorowfull for such sinnes and faultes as thou shalt find therein, and get thee afterwards to thy Ghostly Father to confesse them, (if peraduenture thou haddest not done so ouer night.) And either whiles thou art in Confession, or afterwards, it shalbe very good to renewe and confirme thy former good purposes to walke hence forthe more

Note
Wel and
put in
practise.

warily in Gods waies, and with greater diligence to amend thine imperfections: especially such, as thou vsest most commonly to fall into, crauing in this behalfe particuler aide and grace of almighty God, deuising also some newe meanes how better to perfourme the same. When thou hast in this wise examined, and vnfolded thy conscience, gather thy selfe a while to meditate some one or more pointes of the Passion of our Lord and Sauour (in memorie whereof this venerable Sacrament was instituted, that as often as we receue the same, we should call to mind that infinite loue, wherwith he offered vp him selfe to the Crosse for vs) as also all other the paines & torments which from the Cribbe vntil the CROSSE he willingly suffered for our saluation. By doing thus, (and deuoutly meditating the Roode, and other his most rufull panges) the fire of his feruent loue, shal be enkindled in thy soule, this being a very necessary thing for the worthy receauing of this Sacrament. For like as

Exod 12

The Pas-
cal Lamb
a figure
of the E.
Sacra-
ment.

Loue tē-
pered
with dew
reuerēce
and hu-
militie.

Pascal Lambe to be eaten roasted, even so the most Innocent Lambe (which is contained in this Sacrament, and figured by the former of the old law) must be eaten roasted, to wit, with a hart inflamed in his loue, seing he here geueth him selfe vnto vs roasted with the fire of his most feruent charitie. And to the end that with this loue, thou maiest also haue dew reuerence for receauing so high a Sacrament, consider wel the excellencie therof, & what that is which thou mindest to receaue. How in this Sacrament is contained the sacred and soueraine humanitie of Christ: that is to say, his soule, his body, and his blood and not onely his humanitie, but also his diuinity, seing the one can no waie be separated from the other. So that in this Sacramēt is contained the Sonne of the Eternall God, and of the blessed Virgin Mary. And for so much as looke where the Sonne of God is, there is also the Father and the holy Ghost, being all three persons one selfe same essence: it foloweth that the whole most sacred Trinitie is cōteined in this high

and mightie Sacrament, in such wise as the Deuines declare the same: which thou art bound most firmly to beleue albeit to know the manner thereof surpasseth thy capacitie. See now (all this being wel considered) with how great reuerence thou oughtest to present thy selfe before so greate a Monarche as is contained in this Sacramente, before whome all the powers of Heauen doe tremble & quake, and thousand thousandes of Angels waite and geue attendance on him in the same, yelding adoration, and all other most dutifull reuerence therunto. Hauing then diligently pondered all this, & being astonied at so great an excellencie & dreadfull Maiestie, thou maiest say these wordes. (*My Lord my God, what art thou, and what am I?*) wherein pause and occupy thy selfe a while before thou receaue, weighing thine owne inspeakable vilenes, and his incomprehensible Maiesty and highnes: as also that loue inspeakable and incomprehensible, wherewith he vouchsafeth to come to that Sacrament, therby to communicate his gra-

Note

ces & giftes vnto thee, if thou thy selfe be disposed to receaue them.

Being in this maner by these lowlye considerations prouoked to humilitie, and thy heart already inflamed in feruent loue and charitie, thou maiest the receiue thy maker with great reuerence. And see that in no wise thou chew the blessed hoste with thy teeth, but let it moisten a while in thy mouth, thereby to swallow it downe more easily without any cleauing to thy palate: & humbly beseech that Lord which thou receauest, that it maye please him to receaue thee, and through his loue and graces to transforme thee into him, & to make the partaker of such graces, as he ordinarily bestoweth by the means of this most holy Sacrament. And thus hauing receaued, se thou pause a while to yeeld that Lorde most humble and hartie thanks for hauing thus louingly vouchsafed to visite thee: cōforting thy selfe, and keeping companye with him, whiles he yett remaineth in thy breast: being otherwise a very indecent thing, that so great a Lord vouchsafing

How we
ought to
behaue
ourselues
after we
haue re-
ceaued.

thus

thus to visite thee, and to enter into thy poore cotage, thou shouldest bye and bye runne out of the dore, and occupie thy selfe in forreine thoughtes & communications. See therefore thou attend only vpon this most worthy gest which thou hast receaued, and solace thy selfe with his most sweet and comfortable conuersation: which if thou do, assure thy selfe thou shalt be well recompensed and contented for his lodging, and receaue mercy, as *Mathew & Zacheus* did, at such time as they harboured him in their houses. Craue also particularly his holye ayde, for the vanquishing of that vice that most afflicteth thee, & against which thou hast chiefly determined to fight. And if in case thou be so disposed, thou maiest with this affecte saye some vocall Praier, yeelding him thanks & begging necessary graces for thy needs. For this cause I haue annexed at the ende of this little Treatise certaine Praiers or Meditations, whereof thou maiest reade either all, or part, as wel before as after the B. Sacramēt: provided alwaies, that the words proceed

Mat. 9
Luc. 1

rather

rather from thy heart, then from thy mouth. Hauing thus occupied thy self some time, according as thou shalt feel thy Deuotion to continew, thou maiest then get thee home, and beware that (without vrgent occasion) thou spitte not of some pretie space after thou hast receaued; and when thou so doest, let it be in some cleane and decent place. Pause likewise a while before thou eat any meate, least thou mixe corruptible food with that Diuine and Heauenlye food, which thou hast so lately receaued. It were very commendable also for him that had the commoditie and meanes, to inuite some poore body to dinner with him on that day, that so he might receaue that LORD in his members, whom he receaued euen now in the Blessed Sacrament. But hee that hath not the commoditie to performe this in acte, may in will and wishe execute the same, which our Lord will regard as the deed it selfe. And note how on that daye thou receauest, thou arte bound to take greater heed then on other daies, of distraction in seculer cau-

Note.

ses, of profane conuersation, of play, of immodest laughter, of superfluous talk, but much more of dishonest talke, of murmurings and detractions, being a very vnfit thing, that out of that mouth wherein the word incarnate hath so lately entered (which thou hast receaued in this Blessed Sacrament) shoulde so dissonant wordes proceed, and so offensive to this eternall worde of God. Finally, take heed of eating and drinking to much, and of euery other thing that may hinder thy deuotion, which on this day thou must indeuour to entertaine as diligently as may be, by reading of some good booke, or making longer praiers, hearing of Sermons or lessons (if there be any read) or otherwise occupying thy self in doing some spirituall or corporall work of mercy.

Of spirituall Receauing.

CHAP. XV.

THIS most holy Sacrament of the AVLTAR. (wherin is contained the very real Body & Blood of our Saviour IESVS Christ, and by the same

his

his Passion and dolfull death represented vnto vs) is of such vertue and excellencie, that it not onely profiteth such, as with due preparation do really receaue the same, but extendeth also the vertew therof to those, that with faith & inward zeale desire to receaue, albeit Sacramentallye they do it not. And therefore besides this sacramentall receauing (wherof I haue intreated in the former Chapter) the holy Doctors exhort vs to vse a spiritual receauing of the same. For like as there bee three kindes of Baptisme defined, the First of Blood. which is that wherby a Martir is baptized in his owne blood, or rather in the blood of Christ, sith by dying for his sake he maketh it his: The Second of Water, which is the first Sacrament that euerye one of vs receaueth, & by meanes thereof are al made the members of Christ, & called Christians: The third of the holy ghost, which is that kinde of Baptisme that such receaue as haue a desire, and yett cannot sacramentally be Baptised, to whom the holy Ghost imparteth the grace of

3. Kindes
of Bap-
tisme.

1. Of
blood.

2. Of wa-
ter.

3. Of the
holy
Ghost.

Baptisme

Baptisme, albeit hee geue them not the Sacramēt it selfe. Euen so likewise be there three kinds of receauing. The first is that, wherby we are incorporated & vnited to CHRIST by faith and charitie, and hereof is that saying of *S. Austins* to be vnderstood: *Beleeue and thou hast eaten*. The second kind is the sacramental receauing: to wit, whē Christians do really receaue the consecrated HOSTE at the Priestes handes, whereby (being wel disposed and prepared therunto) they receaue those meruailous graces, wherof I haue alreadye spoken. The third is this spirituall manner of receauing, which is donne by a longing and zealous desire to receaue this Blessed Sacrament: which implieth the first maner of receauing to haue gone before in deed and effect, to wit, that a man is vnited to Christ by faith and charitie: and the second in desire and affect, to wit, that he hartely desireth to receaue this Blessed Sacrament. The which spirituall kind of receauing thou maiest frequent by preparing thy selfe therunto in maner folowing.

When

3. Kinde
of recea-
uing.

I

S. Austen.

2

3

The manner of
preparing
ourselves
to receue
spiritually.

See the
13. Chapter
aboue

When thou goest to MASSE on such daies as thou arte not purposed sacramentally to receaue, call to mind the fruites of this Blessed Sacrament, and the meruailouse effectes it worketh in the soules of such as worthely receaue the same, wherof do thou with all thy hart desire to be made partaker. And thus shalt thou with this desire & purpose come to heare MASSE, & at such time as the Priest beginneth to say the generall Confession, or a little before, examine briefly thy conscience, reducing to mind such sinnes and faultes, at least the principall, wherein thou hast offended since thy last Confession or examination. And being penitent therefore, beseech God humbly to forgive thee the same, purposing to Confesse them to thy Ghostly Father, as soone as thou maiest cconueniently, and to amend thy life hereafter. Thus maiest thou herein occupie thy selfe, whiles the Priest is making him ready to saye MASSE, and reciteth the general confession somewhat more or lesse according as thou shalt finde it expedient.

After-

Afterwardes heare Masse, behauing thy selfe therein as I instructed thee in the fourth Chapter, and at such time as the Priest is about to receaue, prepare thou thy selfe also in like manner as if thou wert the really to receaue, lifting vp thy heart a-new to thy Lord & maker contained in that Sacrament, and inflaming thy soule with newe desires to receaue him: and hauing so donne, beseech him humbly (rather with sute of hart: then sound of wordes) that for so much as thou maiest not then sacramentally receaue him, yett that of his infinite goodnes it may please him to impart the vertew and fruites of this meruailouse Sacrament vnto thee, in graunting them spiritually, as hee best can and knoweth how to do the same. Thus hauing made thy petition & humble praier (according as the holy ghost shall vouchsafe to inspire into thy hart) beleue assuredly how that most bountifull and benigne Lord, (who desireth nothing more then to comfort vs, and to geue him selfe vnto our soules) will satisfie thy desire, & gratiouly graunt

vnto

Mat 5

Luc. 1

Spiritual
receauing
may be
often
times fre-
quented
in one
day.

vnto thee the giftes and vertues of this Blessed Sacrament, albeit thou sacramentally receaue it not. Wherein he shall doe according to his promise, to wit: that *such as hunger and thirst after righteousness* (for such is this blessed Sacrament) *shal be satiated*: His holy mother hath also prophecied that *he shall fill the hungry with good thinges*: for thus oughtest thou in hungry manner to be affected towards this Sacramēt, which is the true satietie. And belecue assuredly, that in case thou haue this seruēt desire, and want not faith, thou shalt gaine singuler consolation and profite by this spiritual receauing: which may likewise be vsed, not onely once euery day (as is the sacramentall) but many times, if in one day thou hap to heare many Masse s yea, thou oughtest euery time thou seest the Hoste consecrated, to accustome thy selfe forthwith to haue an eleuation of minde therunto, longing to eate therof, and to participate of those pretiouse fruites that proceed out of the same. For if vpon the sight of any straunge and delicate

fruites

frutes or conserues, thou be forthwith
 prouoked with a longing desire to feed
 and taste thereon: howe great a shame
 and confusion should it be vnto thee,
 if seeing this fruit of the virginal wombe
 which is contained in the consecrated
 hoste (being a much more pretious fruit
 then that of the tree of Life) thou shouldest
 not forthwith feele a longing and
 great desire to enioy and receaue the
 same. By thus accustoming thy selfe to
 couet this Heauenlye fruit and diuine
 food, with farre greater desire then any
 corruptible food, thou maiest with gret
 facility gaine much spirituall treasure,
 and often reape this diuine consolatiō,
 by often receauing spiritually, as is a-
 foresaide. Hauing now in this wise re-
 ceaued, yeeld thanks to thy Lord and
 giuour for this his singuler benefitte,
 and in all other things behaue thy selfe
 according to that which I haue toulde
 thee in the former Chapter, euen as
 though thou haddest then receaued sa-
 cramentally. And thus maiest thou passe
 the time, till thou come to receaue
 sacramentallye in deede, which thou

Gouern-
 ment af-
 ter spiri-
 tuall re-
 ceauing.

M oughtest

oughtest not, for all this spiritual exercise to omit, but rather at thine ordinary times with great zeal to frequent & vse the same, for thus must thou neede doe to make thy spirituall receauing so fruitfull as I tell thee: one of these helping greatly the other, and as well the one as the other shall redounde to the singuler benefite, and comfort of thy soule, and to no small increase of spirituall strength.

OF THE TEMPTATION

*which ordinarily offer them selues to
such as haue begonne to walke in
spirituall way.*

CHAP. XVI.

HAVING hitherto intreated of the most necessary exercises that euery Christian man (minding sincerely to dedicate him selfe to diuine seruice, and liue spirituallly) ought to vse and spend his time in, it remaineth that I now speake of the incumbrances and temptations, which ordinarily offer the

sel

elues in this SPIRITUAL life, and of
 the remedies which we are to vse to o-
 vercome them. For this must needes
 be presupposed, that our life (as Iob
 saith) *is a cōtinual warfare vpon earth,*
 the which doth grow so much the grea-
 ter, as a man draweth neerer to Gods
 seruice, and meaneth to abandon this
 worldly life: especially in the begining
 of such time, as he haue somewhat sub-
 dued the passions of his fleshe, accor-
 ding to that which the wise man doth
 rewarne vs, saying: *My sonne, ap-
 proching neer to the seruice of God, stand
 in righteousness, and feare, and dispose thy
 self to temptation.* For look how much
 man groweth stronger, and gaineth
 more spirituall treasure, by leaning to
 God, & leauing the world, and so much
 more doth our ghostly enemies the de-
 malitious rage increase, and with
 more violence do they force the selues
 vnto sundry tentations to afflict vs. Yet
 not we to trouble our selues therat,
 nor to growe faint hearted, or geue o-
 ver the race we haue so happely begon
 we ought rather to fight manfully

Iob. 7.

Our life
 is a conti-
 nual war-
 fare.

The De-
 uel affli-
 cteth vs
 most in
 the begin-
 ning of
 our con-
 uersion.

Eccle. 2

Tempta-
tions pro-
fitable.

Iob 13.

2.Co.12.

1.Cor.10

Iac 1.

Iudith.8

and to reioise, considering that all the temptations and persecutions, where-with our aduersaries may any wayes afflict vs, if we force our selues to fight, and manfully to withstand them, shall occasionate our greater gaine. For by meanes of these temptations our soule is proued and purified, and the pride of man repressed from growing insolent through Gods giftes, or his owne good works, (wrought through gods grace) whiles by these temptations, hee seeth his owne weaknes and miserable frailtie. They make vs also more wary and diligent to exercise praier, and other good deeds, wherby it may please God continually to defend & keepe vs. Finally they be an occasion of diuers and fundry great benefittes. And for this cause it is that our Lord suffereth vs to be thus tempted, and yett not aboue that our strength is able to beare. Let vs thinke therfore (as S. IAMES saith) *that then is great matter of ioye offered vnto vs, when we shall fall into diuers temptations: as well for the meed and spirituall fruit we may reape therby, as also*

for

for the apparant testimonye it geueth vnto vs, that we are not in flauerie and bondage to the Deuel, who vexeth not nor striueth in this wise with those, which he hath alredy vnder his domination, but with such as be deuided from him, & folowe the foot-steps of IESVS Christ our soueraine Lord and captain.

In consideration wherof, we reade of diuers Saintes, that being greeuously and long time tempted, would neither pray them selues nor suffer anye other to pray to God for their deliuerance, or for the taking away of these temptations, but very willinglye that it might please almighty God to geue the aide & strength manfully to withstand the.

Now therefore (good brother) if, havinge begonne to followe this thy Captaines steppes, thou feele thy selfe afflicted with diuers temptations & crosseuerthwartes, be not dismaid therewith, but plucke vp a good heart, not beleeking for all this, but that thou walkest rightly and in our Lordes way. Thinke now in like manner the same also happened to him, he voutsafing to be tēp-

A sweete
exhorta-
tion and
encou-
ragemēt.

Iac.1

2 Tim.2.4

Apoc.2

Iob.3

ted for our example & consolatiō: who if in case thou imitate rightly, in resisting and fighting manfully against the, thou shalt afterwarde by triall finde that true which is written *Happy is the man that susteineth temptation*: who being by this means proued, shal receaue the crowne of life, which is not geuen, but to those that doe fight manfullye. Thus being both counsailed and encouraged by this good consideration, take vp such weapons, and brandishe them before hande, where-with thou must withstand and fight against thine enemies, at all times when any need shall vrgē thee therunto.

And for so much as the temptations and assaults, which assaile vs in this life be manifolde, and very different, like as also our enemies bee manifold and differēt: I shall first prescribe vnto thee certaine weapons and remedies, generally to withstand & remedy all temptations whatsoeuer: and afterwarde shal set thee downe others that are particular, according to the particular kind and qualitie of euery temptation.

How

Howbeit, before I goe any further, I shall first aduertise thee of one thing: to wit, that albeit temptations be so profitable to our soules, as is afore-said: & that they may yeld vnto thee matter of so singular profite, when God shall permitte them to come vnto thee: yet art not thou for all that to craue, seeke, or intrude thy selfe into them: fith this should be a farre greater temptation, & then might it well happen vnto thee according as is written, *That he that loueth perill, shall perishe in the same.*

Temptations, albeit they be profitable. yet are they in nowise to bee sought for.

Eccle.3.

Generall remedies to be vsed against temptations.

CHAP. XVII.

FOR so much as it is so waightye a matter, and of so great importance of fight, and to resiste temptations, for are of being ouercome, and falling into sinne: it behoueth vs to haue alwaies a vigilant eye, & to be furnished with such weapons as be most requisite for this future combate. Such therefore

In time of
truce we
ought to
prepare
for batle.

The dig-
nitye of
mans
soule.
Gen. 1.
Col. 3.

Ioh. 12.

An apt
compari-
son.

as may serue generally to defend thee from all kinde of sinne, be these considerations following, which thou must exercise, not onely in time of fight, but in time of peace also: that when neede requireth thou maiest haue them in more readinesse.

First consider the dignity of thy soul, created to the very likenesse and similitude of God Almighty: & howe whiles it persisteth in grace, it is so beutifull & bright, that the maker himselfe delighteth to dwell therein, and all the holye Angels and quiers of Heauen doe reuerence and reioice in it: but immediately after it hath once consented to sinne, God straightwaies departeth out thereof, and the diuell entreth in, polluting and chaunging it into so vgly & abhominable a state, as if the sinner coulde then see himselfe, he woulde be therewith vtterly confounded, and haue himselfe in extreame horror. If therefore it would loath thee so much to cast a newe and riche garment which thou hadst bought into a puddle of mire, or otherwise to pollute the same: how

much more loth & vnwilling shouldest thou be so filthily to pollute thy soule with sinne, it being a much more pretious thing, without all comparison, than any most gorgious and glistering attire of bodye.

Secondly consider, how besides this euill, one only sin doth cause thee to incur innumerable other miseries, sith by committing but one mortal sinne, thou loosest the grace of Almighty God, & his amity annexed vnto his grace. Thou loosest the infused vertues, & the giftes of the holy Ghost, which adorned thee and made thee beautiful in the sight of Almighty God. Thou loosest the repose & serenity of a good conscience. Thou loosest the merit of all such good deeds as thou hast donne before, & the participation of the merites of Christ our head, seing thou art not any longer united to him by grace and Charitye, & so remainest an enemy to thy Creator, depriued of the inheritance which Christ by his pretious blood had purchased vnto thee, condemned to euermore lasting torments, a thrall and bondslaue

to

One Mortall sinne
cause of
innume-
rable sor-
rowes.

Chry. ho.
17. in Gē.

Chry. ho.
8. ad pop.
Antioch.
Eze. 18.
33.

Mat. 7. 23.
Luc. 13.

Ioh. 8.

Ioh. 8

to the diuell, who by all meanes possible seeketh thine vtter ouer-throwe. Brieflye, thou incurrest so many other daungers, as no tongue of man can sufficientlye declare them. What man is he then, that will be so madde, as for a short & beastly delight that sinne maie afforde vnto him, to incurre such huge heapes of extreame miseries, and incurable calamities?

Mat. 4

The gri-
pes of a
gilty con-
science.

Thirdly consider, howe by striuing to resiste temptations they staye not long, but vanishe and fleete away, and thou by hauing vanquished them, shalt remaine enriched with greater meede, honour, and consolation. The blessed Angels of heauen shall also come and serue thee, like as they did to our B. Sauiour, hauing ouercome his temptations. But if on the other-side, thou let thy selfe be lewdly ouercome, the delight of sin shall forthwith passe awaye, and the gripes, confusion, and discontentment, that remaine behinde, and gnawe thy guilty conscience, shal afflict thee much more than anye resistance making might possiblye haue done.

Fourthly

Fourthly consider, that if thou easily consent to sinne, thou must afterwards painefully redresse the euill which thou hast committed. For-as-much as thou must needs suffer great sorrowe in bewailing it, shame in confessing it, paine in doing penance for it, besides a million of other difficulties, all which thou maiest auoide, by fighting manfully, & not consenting vnto sinne.

Fiftly consider, that loke how much more thou shalt vse to consent to sin, and so much more shall thy temptations encrease, and thy strength decay, & thus at length shalt thou procure a wicked custome, which afterwarde wil almost be impossible for thee to leaue of. For (as S. Austen saith) *Whiles we resiste not a custome, we make it a necessity.* But contrarywise if thou force thy selfe to resiste in the beginning, thy strength shall daily increase, and the temptations waxe more weake & feeble. Suffer not therefore thy selfe through a little negligence at the first, to receaue afterwards a desperate & incurable wound. In these and such like considerations, if

thou

An euell
custome
hardly to
be cured

Aug lib. 8
conf. ca. 5

thou eftssoons exercise thy selfe, belecue verily to receaue great helpe thereby, against all kind of temptations.

There be yet other weapons, & generall remedies to be vsed against sin, as is the often frequentation of Praier, a remedy that our Sauour gaue vnto his Disciples the night before his holy Passion, exhorting them so many times to Pray, for feare of beeing ouercome by temptation. It helpeth greatlye in like manner to meditate the foure last thinges, to witte: Death, Iudgement, Hell, and Heauen, according to that saying of Holy writte: *In all thine actions remember the last thinges, and thou shalt not sinne everlastingly.* Another generall remedy, is the reading of Holye Scripture, committing certaine sentences and particular authorities thereof to memory, such as shal most fitly help thee against the temptations wherwith thou maiest be assaulted. This remedy did our Lord and Sauour Iesus Christ teache vs, when beeing tempted by the diuell in the wiildernesse, he ouerthrew and repulsed all his temptations

Other ge-
nerall re-
medies
against
sinne.

Often

Praier.

Mat. 26

Mar. 14

Luc. 22

Meditati-
on of the
four last
thinges.

Eccle. 7

The rea-
ding of
holyscrip-
ture.

Mat. 4

Mar. 1


Luc 4

Note.

The holy
name of
I E S V S of
great ver-
tue.

by

by the text of Holy Scripture. The remembrance of particular examples of holy Saintes, shal likewise helpe thee, setting before thine eies howe they behaved themselves in such temptations as thou feelest.

It helpeth also not a little against all temptations to cal oftentimes vpon the holy name of IESVS with a zeale and feruour of faith, & withall to make the signe of the holye Crosse  vpon thee, which the diuell doth greatlye dread, (especially beeing made with a liuelye faith) as wherewith he was once vtterly confounded. And if for all this thou finde thy selfe still infested with these temptations, it shall helpe thee verye much to beholde our Lord and Sauour Iesus Christ crucified with the eies of thy soule: remēbring those most greivous torments which he endured for thy sake, and so shalt thou wel knowe, what a small matter it is, to abide patiently for his sake all that labour and toile which thou presently feelest.

An other remedy, and that of great efficacie, is the often frequentation of those

Hieron.
in Hilarionem.

Ber. Ser.
15. in Cā.

The sign
of the ho
ly Crosse

Athan. in
Anton.

Christ hō

55. in Mat

Cytil. Ca

tec 4 & 13

Hist. Trip

li. 6 cap. 1

Ex The-

oderet.

l. b. cap. 3

Christ

crucified

Ber. Ser.

43. in Cā-

tic. & Ser

42 de mo

ben. viii.

The Sa-
craments
soueraigne

remedies
against al
tempta-
tions.

Civ. Ser.
de cena
Dom.

James Gorton his booke 1663

those two most holy Sacramentes, of Penance and Receauing: sith these are the soueraine remedies and medicines, which our Sauour (desirous of our saluation) lefte vnto vs, as wel to cure our present woundes, caused through our former sinnes, as also (they being already healed) to preserue vs henceforth from incurring the like dangers again. And albeit the vse of these diuine Sacramentes (as I haue saide before) at all times very profitable, yet much more do they helpe vs in the time of our temptation. For so much as a man standeth then most need of grace and strength, when he is most grieuously assailed by his aduersary: & then no doubt, but this grace is most plentiful and certaine, when it is sought for by means of these most holye Sacramentes: besides the counsaile & comfort which euery one may receaue of his Ghostly Father, to whom he shall humbly vnfolde in Confession all his whole daunger and vexation. In like manner, if it should so fall out, (which God forbid) as being ouercome by temptation, thou shouldest

fall into any sinne, see thou presentlye applye and vse this remedye of CONFESSION, not permitting thy selfe, for neuer so small a while, to remaine in mortal sinne, sith (as Saint GREGORY saith:) *The sinne which is not washed away with the water of Penance, draweth vs downe with the weight thereof, and maketh vs to fall into other sins.* It behooueth therefore with like diligence to procure a present salue for this spirituall sore, as wee woulde doe for a corporall disease, albeit lesse daungerous a great deale.

The last generall & right soueraigne remedie, not only to vanquishe temptations, but not to be troubled with them at all, is, to shunne and carefully schewe the occasions whereof they commonly do proceed, as be superfluous riches, idlenesse, prophane conuersations, lewde companies, tumults of people, places & times where & when sins are committed: & finally all such daunces & occasions, whereby thou maiest be brought to minde to haue i. afore fallen into sinne, or at least into temptation.

Gre. li. 25.
Moral
cap. 12.

Occasio
of sinne
to be
chewed

A

A PREAMBLE CONCERNING the remedies against particular temptations.

CHAP. XVIII.

ALBEIT the particular finnes, as also the temptations which induce vs therunto, be very many, yet are they al reduced vnto seauen, which are commonly called Capitall: as beeing the heads, rootes, & fountaines out of the which the other are deriued. With these seauē sins be there three enemies, that assault vs: the *Fleshe*, the *Worlde*, & the *Deuill*, according as is gathered out of that saying of Saint Iohn the Evangelist: *All that is in the worlde, is concupiscence of the Fleshe, concupiscence of the Eies, and pride of Life.* The *Fleshe* doth tempt and induce vs to three sins, Lasciuiousnesse, Gluttonye, & Slouth: The worlde to couetousnesse, & desire of temporall thinges that are therein: The deuill doth suggest and allure vs, principally to Pride, Wrath & Enuy.

The fle sh
the world
and the
Deuell
1. Ioh. 2

I shall

I shall therefore, according to this order, intreate of the weapons which we are to vse against these three sworne enemies of ours, and of the remedies which we must vse to preferue vs from such finnes as they induce vs vnto.

Of al other temptations, those of the fleshe be the most difficult & daungerous, as rising of a domesticall & verie importunate aduersary: And therefore it behoueth vs herein to vse greatest diligence and circumspection.

The temptations of the fleshe most dangerous.

REMEDIES AGAINST *lasciuiousnesse.*

CHAP. XIX.

THE first remedy which a mā is to take against lasciuiousnes, is with all diligence to flie the occasions, such as commonly vse to enkindle disordinate concupiscence in our fleshe: as for example, the conuersing with such persons which either are wonte, or at leastwise are not vnlike to prouoke and enkindle in vs this wicked fire, sith, (as *Saint Isidore* saith) *The first dartes of lust*

Occasions of sin to be eschewed.

S. Isid. lib.

N

are

de fumo
bono.
cap. 39
Iob. 31
Eccle. 9
Ier. Thre
3.

Ier. 9

Colof. 3.
Ephes. 5
1. Cor. 15

1. Cor. 7.

Ier. ep. 2
quæ est
ad Nea-
potianũ
de vi.
Cleric.

are the Eies, which (*Jeremy saide*) had
ginen his soule in praie. And to make vs
vnderstand this danger the better, Saint
Gregory saith, Howe it is not lawefull
for vs to fixe our eie on that, which is
not laweful for vs to desire, seeing that
death is wont commonly to enter into
vs by the windowes of our eies and o-
ther fences. And therefore thou must
take heede in like manner of v uttering
any dishonest and ribald words, which
corrupt good manners, as the Apostle
saith: as also of listning to them, or of
reading bookes, wherein such lasciuious
& filthy wordes are written. But much
more oughtest thou to shunne the tou-
ching of such persons, as may occasio-
nate a carnal alteration in thee, and ne-
uer to be in their company alone, feing
this fire is wont with solitarines & op-
portunitie soonest to bee kindled. For
this cause doth Saint *I E R O M E* write
these wordes to Neapotian: *If through
thy office and function of Priesthood thou
shalt be forced to visit any widowe or vir-
gin, see thou enter not alone into her cha-
ber, but take with thee such a companion.*

as that by his presence thy soul maye be preserved.

Take heede also of receauing anye letters, or tokens from such persons being absent, as also of sending anye vnto them, seeing these things are nothing else but stickes which kindle & keepe in this wicked fire. Finally this vice (as Saint *Austen* saith) is much better vanquished by flying than by fighting; and therefore it is requisit that thou alwaies flie the perill, for feare of perishing in the same.

In this respect also beware of being idle at any time, and of too much pampering thy fleshe, with disordinate eating and drinking, with too costlye and gorgeous apparell, with sleeping in too soft and easie bedding. Briefly beware of all such like delicacies, which are all of them stirrers vp, and prouokers of this brutishe appetite. For otherwise no doubt but experience shal testifie that to be a most true saying of holyc writt, that *He which nourisheth his seruant too daintily, shall finde him afterwards obstinate and rebellious.* It shall

Ier. vbi
supra Ber
ser. 61
de modo
ben. viii.

Flight
more safe
thē fight.

Eccles. 3

Eze. 10
Ber. ser.
51 de
mo ben.
viii.

Psa 136

1. Cor. 10

therefore be greatly profitable for such as be young, & of sanguine complexion, to vse nowe and then some kind of Discipline, Haire-cloath, Fasting, Watching, & other like corporal austerities wherewith the brodes of our fleshe are bridled, and it made obedient & subiecte to the spirit. For if S. PAVL did in this wise chastise his body, (as he witnesseth of himselfe he did) much more ought he to doe the like, who standeth in greater neede of this medicine: besides that euerye one of these chastisements shal encrease thy merit, they being al of the workes of Penance, which others doe of meere free-will, onely to occasionate their greater meede, & to please Almighty God.

The 2. remedie
Wicked
suggestions
are to be
expelled
at the
first.

Secondly, thou must be meruailous heedy and circumspecte, to expel these wicked thoughtes presently after they beginne once to solícite & trouble thy minde, and to stirre vp thy fleshe enforcing thy selfe all thou maiest, not to giue them any entrance, but in lieu thereof to occupy thy minde in some other good & Godly cogitations. And

thus

thus must we likewise behaue our selues in euery other temptation and suggestion of the enemy, but especially in this of the fleshe. For looke by howe much more thou suffrest such thoughts to enter in, & perseuerest in the, & by so much more shal they fortifie theselues, and with greater difficultye be driuen out againe, which woulde neuer come so to passe, if at the very begining thou diddest expel them, & oppose thy selfe manfully to beare off their first brunts. Wherupon a holy Father said very aptlye, that the thought of fornication, if we resist it in the beginning, when the diuel doth first put it into our heartes, is as brittle as a bul-rushe, and maye right easily be broken: but if wee receaue it with delight and pleasure, and linger any time therein, then doth it become as hard as yron, and very hardly can be broken. Whereunto may that saying of the Psalmist be fitly applied, *Blessed is he that shall breake his little ones*, to wit, the beginning of his temptations, *with the stone*, which is *Iesus Christ*.

But if in case through thy rechlesnes

A pretie
simili-
tude.

Psa. 36.

1 Cor. 10.

and final regard these temptations had made a breache, and were already fortified in thy fleshe, and thou thereby in danger to consent & yeeld vnto them, let this be then.

The 3. Remedy

Psa. 69

Esa. 32

Psa. 37

Psa. 73

Mat. 10

Mat. 15

The third remedye, to crye amaine vpon God with great zeale and affection (like as they vse to doe which in the maine Seas are sodainlye endaungered with some horrible tempeste) crauing his diuine helpe with certaine short & pithie sentences, like to these. *Deus adiutorium meum intende, &c. Domine vim patior, responde pro me. Domine ne discedas a me. Ne tradas bestijs animam confitentem tibi. Iesu fili David miserere mei.* With these and such like words maiest thou inuocate his diuine fauour. It shall likewise be verye good for thee to recommend thy selfe to our Blessed LADIE, and to the holy Saints of heauen, especiallye to such as thou bearest most deuotion: yea & to seeke out some vertuous man, if peradventure at that instant thou couldest come by any, who with his Godly exhortations and good praiers might helpe thee very greatly.

The fourth remedy in this case shall be to procure some affliction to thy body, by Fasting, Watching, Discipline, yea, and in the time of daunger to cause some sensible and present griefe, that thereby the stinges which thou feelest may be repressed, and thou be made to forget those vnlawefull delights where vnto thou art prouoked. This remedie did Saint *Benet* vse, feeling some concupiscence in his fleshe through the remembrance of a woman, who stripping off his cloathes, rowled himselfe naked vpon sharpe thornes, and there turned himselfe so long, till his body was of a goare bloode, and so vanquished his temptation.

The fifth remedie is, oftentimes to thinke of death: for so much as no one thing (saith Saint GREGORY) is of so great force to daunt the desires and concupiscences of the fleshe, as to thinke of the vglinesse and deformitye thereof, being once dead. This remedie did a holy Father vse, of whom wee reade in the liues of Saintes, that being much disquieted with wicked sugge-

The 4.
Remedie
Sensible
affliction
very ne-
cessary in
extremi-
ties.

Greg. PP.
initio vi-
tae D. Be-
nedicti
q. 12. ha-
betur l. 2.
Dial cap.
1. & sequ.

The fifth
remedy.
Gre. lib.
16. Moral
cap. 31.

Lib. 1. de
spir. forn.
in 2. part.
ut SS. P.
littera &
17. contr.
forn.

An histo-
rye of
great ef-
ficacie.

stions towards a woman, whom he had before beene acquainted with in the worlde, and finding no means howe to ridde the same out of his minde, it happened on a time, that a frinde of his being come to visite him, amongst other thinges tolde him howe the same woman was departed. This good Father giuing care vnto him, and beeing well informed of the place where shee was buried, got him thither on a night: where, opening the sepulcher in which the dead body was laide, and finding it now rotten, and stincking very filthily, put a handkerchief which for the nonst he had brought with him, into this carrenly filthe, & therewith returned home againe to his lodging. Afterwardes, when either this, or any other woman came vnto his mind, he presently tooke this cloathe, and rubbed it all ouer his face, saying: *Glut thy selfe thou luxurious wretche, glut thy selfe with this filthy sauiour of stincking fleshe,* and by this meanes was deliuered of this tēptation.

The 6. re-
medie

The sixt remedy, and that very soueraigne, especially for religious persons,

to

to subdue both these and other temptations, is, presentlye to reueale their thoughts to their superiours & ghostly Fathers, this being a thing that wondrously displeaseth the diuell, and that causeth him to flie with vtter confusio, like as a man woulde doe, if the woman whom he solicited to lewdnes, shoulde forthwith discouer his dishonest sute vnto her husband. This counsaile did a holy father giue to a young man afflicted with this temptation, who folowing the same, and feeling on a night this conflicte, ran diuers times to this his ghostly Father, returning euermore as his temptation returned, and declared to him what hee felt and suffered, seriouslye recommending himselfe to his good praier: and by this meanes, what through the good counsaile which his Ghostly Father gaue vnto him, and the Godly consolations wherewith he encouraged him, is pleased Almightye God that he was perfectly deliuered.

These particular remedies, together with the generall, spoken of in the former Chapter, shall greatly helpe to defend

Bern. ser.
38. demo.
ben. viii.
Pallad vi.
29. de
Pach v.
59. de He-
len.

Confess-
on con-
foundeth
the diuel.

The 7 Re-
medye.

Ambr.in
c.4.Luc.
Bern. ser
29.de mo.
ben. viii.

General
conside-
rations
peculiar
ly seruing
against
lasciu-
ousnesse.

send thee against this sinne. And yet besides those common considerations there assigned, thou maiest take for a seuenth remedy, others that serue more particularly against this sinne: as might be the aduises following.

First consider, howe Almighty God doth looke vpon thee, and thy Gardian Angell beholdeth al thine actions, that by this meanes thou maiest be ashamed to perpetrate so dishonest an acte in their Celestial sight & presence, in that before any man, were he neuer so simple, thou wouldest not be so impudent & shamelesse, as to commit the same.

2. Cor. 6.

Secondly consider, howe the soule is with this vice most notoriously polluted: yea, thy flesh itselfe, & al thy members, (which whiles thou perseuerest in grace, are the temple of the holy ghost) become now through this sinne the members of an harlot, as Saint PAVL saith: and from a companion and fellowe of Angels, (which thou art, liueing in Chastitye) thou makest thy selfe a companion & fellowe to brute beasts, by liuing dishonestly.

Thirdly

Thirdly, consider the particular discommodities that rise of this abominable and stincking sinne. First, it shortneth life, impaireth strength, overthroweth a mans complexion, consumeth his substance, and spoileth him of his good name, for that ther is not anie sinne so infamous amongst all men, as this is. Briefly, this vice occasioneth an infinite nūber of other euils, which daily experience doth declare & teach vs.

Fourthly consider, that albeit thou wouldest neuer so faine wallowe still in this pestiferous puddle of sinne, & desire neuer so greatly to satiate this corrupt desire of thine, yet shall it be impossible for thee so to doe, this beeing one of the things that is neuer satiated. And therefore, looke howe much more thou wadest in this vice, and so much more shall the thirst of concupiscence be inflamed: euen like to fire, the which looke how much more woode there is heaped vpon it, & so much more doth it kindle, and the flame growe greater. Al these things if thou weigh them wel and often, shall suffice I hope, to make thee

Arist. c. 1.
lib. 7. de
hist. animal.

thee abhorre this brutall sinne, & cause thee manfully to resiste al such temptations as shal induce thee thereunto.

REMEDIES AGAINST
the second sin of the flesh, which
is Gluttony.

CHAP. XX.

Gluttony
a great
friend to
lasciuious-
nesse.

Pro. 20.
Eccl. 23.
Eph. 5.
Iac. 5.
2 Pet. 2.

THE second sin of the flesh is gluttony, a great frind and fosterer of lasciuiousnesse, for as much as when the belly is full, and the fleshe too delicately intreated, this fire is quickly kindled, and a man falleth easily into the filth of lechery, according as the Scriptures do in sundry places admonishe vs. It behooueth thee therefore to be armed at all assaies against this vice, which is the dore and entrance to many others, and of the victory and conquest wherof dependeth the victory & conquest of the rest. Whereupon those holy auncient Fathers that liued heere tofore in the Wildernesse, endeououred themselues al they might, to conquer and suppress

this

this vice, vnderstanding right well that but if this were first fullye vanquished, the other could very hardly be subdued. Yea, experience teacheth this to be a trueth, howe the diuell most commonly beginneth to giue his first onset with this temptation. Witnesses hereof are our first Parentes *Adam & Eue*, yea, the very first temptation which he propounded to our Lord and Sauour **I E S V S C H R I S T**, was of this sort. Wherefore to defend thee from this so venomous a vice, beeing one that doth hatche and breede so many other, apply these remedies & aduises folowing.

The first is, that in eating thou seeke to obserue fiue thinges, which preserue thee from fiue sundrie sortes of Gluttony, whereof Saint *Gregory* doth in one of his bookes make mention. The first is concerning the time, when a man eateth before his ordinary houre which thou must beware of, forbearing and forcing thy selfe not to take aboute two repasts a Day, to wit, *Dinner & Supper*, & that at such conuenient & accustomed houres, as they keepe, which go-

uerne

Gen. 3.

Mat. 4.

Luc. 4.

Mar. 1.

Fiue
kinds of
Gluttony
Greg. li. 3
mor. c. 13.
1 Eating
out of
due time.
Cassian.
li. 5. ca. 20

uerne themselves most orderly: more than at which times thou oughtest not to eate, without some notable necessity. If therefore thou finde thy selfe at any time tempted to enfringe this rule, and without sufficient cause to preuent thine houre, thou must fight, and make a forcible resistance, as did that Holye *Monke* of whom we finde written in the liues of holy Fathers, how on a time being tempted to eate in the *Morning* before his accustomed houre, beguiled himselfe in this manner, saying: Tary a while vntill the third houre, (which is at nine of the clocke in the *Morning*) & then we will eate. And when this houre was come, go to (saith he) let vs worke a while vntill the sixth houre come (to witte Noone) afterwardes, nowe let vs say a fewe Praiers, or Psalmes, nowe let vs lay our bisquit bread to steepe, and thus passed on the time, til his ordinary houre was come, which was the ninth houre, to wit, (three a clocke at after-Noone) & by this meanes was he perfectly deliuered from this temptation.

The second kind of Gluttonye con-

sisteth

Howe a
holy Fa-
ther be-
guiled
himselfe.

These-

sisteth in the quality, I meane, in eating of too dainty & pleasant meats, whereof thou must take great heede, contenting thy selfe with such diet, as may suffice to susteine and nourishe thy bodye & not to delight & pamper it, according to that counsaile which *S. Bernard* doth giue vnto thee. And if they shall seeme to be course and vsauory, apply that sauce which he prescribeth, that is to say, hunger, & that shall cause them to be sauory enough. Remember also that singular abstinence of the auncient Fathers of *Egypt*, who thought it to be a superfluitie to eate any sodden meates, as *Saint Ierome* telleth vs. Let therefore this their rigour make thee ashamed of thy riotous excesses, and cause thee to refraine from eating of delicate & sweete meats, for feare thou be like to those amongst the people of *Israell*, that desired fleshe in the desert, & therby prouoked the wrath & indignation of Almighty God against them.

The third kinde of Gluttony is concerning the quantity, that is, of eating more than sufficeth to susteine nature,

whereof

cod kind
of glut-
tony.
Dainty
meats.

Ber. e. i.
ae Rob.
ne pot.
Ioh. 4.
Pro. 20.
Ber. vbi
supra.

S. Ierome

Num. 11.
Psal. 77.

The third
kinde of
gluttony.
Excesse.

S. Jerome

whereof followeth (as S. *Jerome* saith) *That look by how much more a man filth his belly, & by so much more he emptieth and enfeebleth his soule.* Thou must therefore shunne al such excesse, seeing meate is (according to Saint *Austens* counsaile) to be taken in manner of a medicine, whereof we vse not to receaue any great quantity. Take heede the of ouercharging thy stomach with too much meate and drinke, as our Sauiour doth admonishe vs, that by this meanes thou maicst escape his future indignation, & a million of mischiefes that proceede out of this vice.

Aug cap.
31 lib. 1.
Confess.

Luc. 21.
Rom. 13.

Eccl 37.

The 4.
kinde of
Gluttony

Greedi-
nesse.

Eccl. 37.

The fourth kind of Gluttony is touching the manner. When a man eateth his meat too greedily, & with too great a feruour, which appeareth plainly by his hasty and disorderly feeding, and by setting his minde too much vpon his meate. This vice doth the wise man in these wordes reprehend, saying: *Long not after euery kinde of meate, nor eat not greedily vpon euery dishe.* Whose counsaile see thou endeouour thy self to followe, and be not so wholly inten

tive to the corporall foode which thou takest, but harken attentiuely to the good lessons that are read (if there bee any such) or eleuate thy minde vp to God with some holye cogitation, or say to thy selfe some short praier or sentence, that by thus doing both thy soul & body may be nourished together.

The fift and last kinde of Gluttonye, is an excessiue care and desire to seeke out diuersity of meats, & newe-fangled tastes, which thou oughtest (as a verie blame-woorthy thing) greatlye to eschewe, for feare of being like to those whome the Apostle speaketh of, *That make their bellies their God*, seking with as great care to serue and satisfie the same, as were requisite for the discharging of their duties to Almighty God.

For remedy both of these and of all other kindes of Gluttony, the considerations following shall greatlye helpe thee, which thou maiest take for a second remedy.

First consider, howe much the ouer-arghing & heauinesse that remaineth in thy stomacke after thou hast surfe-

The fift
kinde of
gluttony

A curious
desire of
strange
taste.
Phil 3.
Roma 16.

The first
Remedy.

Tast. how
small a
while it
tarieth.

Note wel.

The se-
cond re-
medy.

ted, doth more hurte and trouble thee, than the diuersity of delicate & sweete meates can delight and doe thee good, the taste and pleasure whereof lasteth no longer, than whilst the meate is passing frō the mouth vnto the throate, neither after it is once thus passed, is there any memorial or signe of this delighte remaining. And this maiest thou much better vnderstande, if thou examine what thou art better nowe for all that thou hast eaten or dronke in all thy life. What hast thou nowe lefte of all the feasting, of al the sweete tastes, of al the dainty morcels that euer thou hast deuoured? Thou seest howe al is quite vanished away, as though there had neuer bin any such thing. Make account therefore, when thou feelest thy selfe tempted with this vice, that the pleasure is already gone, which so speedily passeth away. And care not for condescending to thy fleshe, in that it may thus disordinately desire.

Secondly consider the inconueniences that proceed of this sinne. First, the cost & trouble which thou must bee at,

to satiate this thy gluttony. Secondly, the number of bodilye infirmities that growe by meanes of surfeting: Thirdly, it dulleth the minde of man, & maketh him afterwarde vnfit for spirituall exercises. Fourthly, call to minde that euerlasting hunger and thirst which shal be in the next worlde, where no one drop of water shall be graunted, as wee gather plainely by that example of the riche glutton. Remember also into what a filthy substance thy body which thou makest nowe so much of, shall be resolued after it is deade.

The third remedye is, to thinke of Christes and his Disciples abstinence, beeing constrained through famine, to plucke off the eares of corne, & to cate them: howe our Sauour likewise fasted forty daies in the desert. Thinke also of the Gaule that was giuen vnto him in his extreame thirst to drinke beeing vp on the Roode, which thou oughtest e- uery time thou art at meate, to call to memorye.

The fourth remedy is, oftentimes to remeber that eternall supper of heauen,

Amb. lib.
de Helia
& ieiunio
c.12. & 16
Eccles.17
Osea.7.
Luc.6.

Luc.16.

The 3 re-
medy.
Mat.12.
Mar.2.
Luc.6.
Our Sau-
ours ab-
stinence.
Mat.4.
Mar.1.
Luc.4.
Mat.27.

The 4 re-
medy.

Mat. 22.
 Luc 14.
 Apoc. 19.
 The ple-
 tiful Sup-
 per in
 Heauen,
 shoulde
 cause a
 pare di-
 ner in
 earth.

The fth
 Remedy

Occasi-
 ons to be
 chew-
 ed.

Gen. 3.

whereunto we are al inuited, as our Sa-
 uiour by one of his parables doth signi-
 fic. Consider how, minding to enioy
 this so happy and royall a Supper, it be-
 houeth thee to abstain in the dinner of
 this life, that by so doing thou maiest
 then satiate thy selfe the better, like as
 we see in the worlde, a man that is in-
 uited to a sumptuous Supper, vseth cō-
 monlye to be moderate and spare at
 noone, not to loose the commodity &
 pleasure of his appetite at night.

The last remedy, and that a very se-
 cure one, is, so much as thou maiest
 possibly, to flye all occasions of glutto-
 ny, as be the feastes and banquets of
 worldly men, where there is so great a-
 bundance and variety of dishes, so ma-
 ny meates, drinkes, delicate and plea-
 sant fruites, amidst the which, verie
 hardly may any man keepe sobrietye,
 where there are so many thinges to al-
 lure him to gluttony. Remember what
 holyc writte saith of our mother *Eue*,
Howe shee sawe the tree to be very good
to eate, and faire and pleasant to the eye,
whereupon shee tooke of the fruites, & did

eate

eat, and gaue thereof unto her husband.
And thereby was the cause of so great
a ruine both to her selfe, & to the whole
race of miserable mankinde. In like
manner also thou shalt fall into manye
miseries, if thou take not heede of put-
ting thy selfe into such perills.

Rom. 5.

REMEDIES AGAINST
the temptations of Slouth
and Idlenesse.

CHAP. XXI.

THE RE is yet an other vice of the
fleshe, engendered of the two a-
foresaid, spoken of in the former Chap-
ters, and is called *Slouth*, or *Idlenesse*,
which is a loathsomnesse, and disliking
of Spirituall thinges, and a negligence,
or fainting to beginne any good actiō,
or to finishe that which is attempted &
begonne already. Against which vice
(being not a little hurtfull) it is conue-
nient likewise that thou be armed, for
asmuch as thou shalt not be without
this irkesomnesse, & loathsome temp-

Idelnesse
engende-
red of la-
sciuous
nesse and
gluttony.
Ber. ser. 3.
& 6 de
Ascen.
Greg. 3.
or curā
pastor.
admoni.
16.

Sap. 9.

tations, whiles thou art harbored in this fleshely body, which (as the Scripture saith) *doth aggrauate & molest the soule*, seing that manytimes through attēding to our bodily necessities, & the importunities of our flesh, we become slouthful, distract & dul to do any goodnesse. Wherefore, to the ende that thou be not ouercome with this domestical enemy, thou maiest helpe thy selfe with these considerations and remedies which I shall now prescribe vnto thee.

The first Remedy.

Bern. de trip. cult. manus, lingue & cordis.

Mat 12.

Euery moment to be made account of.

First consider the stricte accompte which thou must yeelde of all the time that God doth graunt vnto thee in this life, to worke well and to merite. For that as Saint BERNARD saith: *There is not any moment of time giuen vnto thee in this mortall life, whereof thou must not render an account howe thou hast employed it.* For if we must yeeld an account of euery idle worde, (as trueth himselfe doth tell vs in the holy Gospell) howe much the rather are we to do the same, of time spent in Idlenesse, and without anye fruite or goodnesse? The which thing a deuout & Spirituall man mark-

ing

ing well, every time hee hearde the clocke to strike, said thus vnto himself. *O my Lord God, behold there is nowe an other houre of my life spent, whereof I am to yeelde a reckning vnto thee*, and so forced himself to spend the next houre better than he had donne the former.

Secondly consider, how if thou once let the time passe vnfruitfully, which is giuen vnto thee to fructifie & do good in, it can neuer be possibly recovered againe, and so must thou needes after-wardes lament the losse of so pretious a thing through thy negligence, and yet want meanes to recouer it anye more: for albeit thou shalt haue a meaning to doe well hereafter, yet is it vncertaine whether thou shalt haue time and leisure graunted vnto thee to execute the same: & but if thou haue, yet is the good which thou shalt then doe, due vnto that present time, & the like thou both mightest, and oughtest to haue donne in the time past.

Thirdlye, consider how tedious and painful the labours of worldly men be, to gather a fewe riches together, and to

P. Ignat.
in horas
singulas
collige-
bat sese
ca. 1 li. 5.
vitæ ip-
sius.
Gal. 6.
Time
past, is
past re-
couery.

Mat. 24.
25.
Apoc. 2.

The toile
of world-
lings co-

foundeth
the slouth
of Chri-
stians.

purchase some temporal preferment, & howe they refuse no paines to satisfie the humours of other men, & to gaine their gracious lokes & fauours, & thus be thou viterly cōfounded, that they to get vaine & transitory things should be more diligent, than thou to purchase most pretious & euerlasting riches. Be ashamed likewise, that they should be more careful & diligent to please men, (beeing but bondslaues and wormes of the world) than thou to please Almighty God, that celestiall & most puissant Monarche. Thus read we of a holy Father in the liues of saints, who on a time hauing marked the curious attire and tricking vp of a lewde woman, fell of a great weeping, and saide within himselfe: Pardon me, I beseeche thee most puissant Lord and soueraigne God, in that I see the pains that this dishonest womā taketh but in one day to trimme vp hir selfe, far passe al the pains which I haue takē in all my whole life to trim vp and adorne my soule. The like almost is written of the Abbot *Pambus*, who hauing seene in *Alexandria* a wo-

Petrus d
natalib c
38 lib. 6
SS ex He-
raclide.

man

man of no lesse curious attire than the other, fell of weeping, and being asked the cause why, his aunswere was, that he wept as wel for the losse of that woman, as also for that he employed lesse care & study to please Almighty God, than shee did to please men.

The second remedy, to make thee to take paines, & to worke wel in this life, is to thinke oftentimes of the glorious fruite that these thy good trauels & labours wil one day yeeld vnto thee. For if the poore husband-man doe digge, delue, and till his ground in froste and snowe, and in all the colde blastes and stormes of winter, and cherefullye sustaineth all this toile and drudgerye in hope of the haruest which hee shall haue in sommer, that some-times deceaueth him: howe much more reason is it that thou shouldest trauaile & take paines to serue Almightye God in this life, hoping as thou doest, to haue so plentifull a haruest in the life to come, which neuer did, nor can possiblye deceaue vs, as both our faith, and all the holy Scriptures do assure vs? And if the

hired

The second
remedy.
The hope
of gaine
in Heaue
ought to
make vs
take
paines in
each.

Iac. 5.

2. Par. 5.

Pro. 11.
Eccle. 2.
Mat. 10.
Luc 6.
1. Co. 3.

S. Gre-
gory.

Mat. 3. 7
21.
Luc. 13
Ioh. 15

hired seruant waigh not the toile of his whole daies trauel for ioy of the wages which he looketh to receaue at night: why doest not thou in like manner animate thy selfe to worke in this life, remembering the abundant and incomparable reward that shal be paide vnto thee at night, to witte, after thy death. Nether can any man attaine to so great a reward, but by great paines & trauell, as *S. Gregory* testifieth. Cal to mind also the anguishes, griefes, and infinite torments that such men suffer, & shal doe euerlastingly, which in this life through slouth and negligence refused to take any paines to serue Almighty God, and to fulfill his diuine commaundements, and thus be dead like barren braunches without bearing any fruit: Which but if thou seriouslye thinke of, wil put life into thee, and make thee bear right patientlye any paines whatsoeuer. Thus did *Achilles* the Abbot finde himselfe stirred vp by this consideration, who beeing asked by a *Frier*, why beeing in his Cel, he found himselfe to be slouthfull: for that (quoth he) thou hast nei-

the

ther seene the ioies which we expecte, not the tormentes we dread: for if thou hadst once well and diligently weighed both these, albeit thy Cel were full of frogges & toades, yet wouldest thou abide therein, and not be idle.

The third remedy to redres this vice, and to animate vs not to shrink at the toiles which we must take in this life to serue and please Almighty God, is that which the Apostle prescribeth to the Hebrues, to wit: the ofte thinking and re-thinking of the life & Passion of our Sauour Iesus Christ: for as much as if wee did often consider howe this good LORDE of ours, was from his infancy brought vp in trauell, and howe he passed his whole and most holyc life, euen from the *Cribbe* vntill his *Crosse*, in continuall turmoiles & troubles, these afflictions of his, would suffice to ease & mitigate ours, seemed they neuer so intollerable: his droppes of sweat, would asswage our paineful heates, & encourage vs to beare him company, woting wel how indecēt a thing it is for the seruant to be in better estat thā the master.

If

The 3 reme-
dye
against
slouth.

Heb. 12

Ber. ser.
43. in cāt.
Our Sa-
uiours
Passion
ought to
make vs
painfull.

Mat 10
Luc 6.

Ioh. 13. &
15.

If he therefore tooke such paines in this life for the loue of vs, it is not much that we on the other-side should take some paines for his loue, and our owne profite. This consideration hath caused the holy Saintes afore-time with such feruour and diligence, to walke in our Lords waies: herewith did they cherefully passe ouer their toiles, troubles, fastings, watchings, and all other the loathsome labours of this Temporal life, and so maiest thou also doe in like manner, if thou set the same mirrour continually before thine eies.

The 4 Remedye.

Every day to be accounted our dying day.

Luc. 12

Mat. 24

25.

Mar. 13.

The last remedye that shall in this matter helpe thee greatlye, is to make account, that euery day, is the last day of thy life, which with good reason thou maiest doe & thinke, seeing thou art not assured whether the next day shall bee graunted vnto thee, or no. Thinke therefore, how thy whole estate for euer dependeth only vpon this one daies behauiour, and take a good courage by saying thus vnto thy selfe, my labour shall endure but for this day, it is not much that I behaue my selfe diligently

gent

gentlye therein, especiallye knowing
what profite shall thereby redound vn-
to me euerlastingly.

REMEDIES AGAINST
the sinne and temptation of
Couetousnesse.

CHAP. XXII.

THE second enemy which we haue
in this life, is the worlde, which is
vnderstoode by the concupiscence of
our eies, conformably to the authoritie
of Saint Iohn aforesaid. For as much
as the great variety of thinges that are
in this worlde, as riches, and other tem-
porall commodities, doe ingender in vs
a certaine curious desire to see them, of
seeing groweth a seeking and longing
to haue them, supposing they shoulde
be both profitable and pleasant vnto
vs, and then hauing once obtained and
gotten them, followeth a couetousnes,
which is a disordinate desire wherewith
we loue, possesse and enioy them, as al-
to an insatiable appetite to haue al-

The tēp-
tations of
the se-
cond e-
nemie.
Ioh. 2.
Ber. ser.
59. ad so-
rorem.

Couetu-
ousnesse
descri-
bed.

1. Tim 6

Remedies for the pore man couetous.

The olde
Philoso-
phers de-
spised
worldly
wealth.
Lact. init.
cap 1. lib.
1 diuin.
Inst.

waies more than that which we haue alreadye. The which vice, for that it is very dangerous, yea, as the Apostle saith, *Couetousnesse is the roote of al wickednesse*. It behoueth vs therefore to be prouided of good weapons and sufficient remedies to resist the same, for feare of being ouercome. Wherefore the best and most conuenient for this purpose are these aduises following.

First, if thou be poore, & haue a disordinate loue to riches (which loue maketh thee to be more couetous, than if thou hadst riches & diddest not loue them) refraine this hurtfull desire, and content thy selfe with thine estate, considering that by thus doing, thou shalt haue more security, more quietnesse, & more speedye meanes a great deale to obtaine vertue, than if indeede thou werste riche. This did the Philosophers of olde time by naturall discourse onlie vnderstand right well, & for that cause they forsooke such riches as they had, knowing them to be a let & hindrance to the obtaining of wisdom, and al other vertues. Nowe if these men guided

ded onely by the light of nature made choise of pouerty, hauing meanes to be riche, why shouldest not thou, beeing illuminated with a higher light, and more glistering brightnesse of Heauenlye grace, well vnderstande the same trueth, and make a vertue of necessity, contenting thy selfe with that povertie that Almighty God of his great good prouidence hath giuen vnto thee as a verye substantial and secure meane for thy saluation? Why doe not the examples of the fall of others conuince thy folly, and their great and grieuous harme make thee to bee more heede-full? Remember howe G I E Z I, the Prophet E L I Z E V S seruant beeing not contented with his calling, but desirous to be riche, deserued with his riches, to haue a perpetuall *Lepry* laide vpon him. We reade likewise, howe ANANIAS and ZAPHIRAS, through a couetous desire which they had to retaine some part of the goodes, which they had purposed before to renounce, were depriued of their C O R P O R A L liues. Thou canst not be ignorant

into

Hier.lib.
3. in 19.c.
Mat.

To make
of neces-
sity a ver-
tue.

4.Reg.5.

Ast.5.
Ananias
and Za-
phiras.

Iudas.
Mat. 6
Luc 22
Mar. 14.

Couetous men
fall into
the diuels
snares.

1. Tim. 6.
Bern. sup.
fin. ca. 11
1. de con-
uers ad
Clei.

into what a miserable blindnesse this couetousnesse brought that accursed carliffe *Iudas*, as the Scripture yeeldeth testimony both of these and many moe such like examples. Which if thou consider well, thou shalt thereby perceauce, how much more secure the poore mans estate is, beeing contented with his poerty, than that of the riche man, being neuer satiated with all his plenty. Thou oughtest not therefore thus greedily to long for wealth and worldly substance which might cause thee to fall into so many dangers & perilous temptations.

Secondly, consider the perils & difficulties, as wel of the bodies, as of the soules, of riche men, and such as with so great anxiety doe seeke after worldly wealth. Sith by this their longing desire after riches, they fall into the diuels snares, (as S. PAVL doth testifie.) Thou seest besides, with howe great care and paine these riches be gotten, with how great feare they be kept, and with how great grieve and sorrowe they be lost. And when all is donne, these men can haue no more but meate drinke and

cloathe,

cloathe, and this shalt not thou want, with halfe that care, if thou wilt principally seeke for the kingdome of God, & for the Heauenly riches of thy soule, like as Christ himselſe hath promiſed vnto thee.

Thirdly conſider, how by louing po- uerty, & willingly imbracing the ſame, thou art thereby made more riche and noble, than be all the riche and noble perſonages of this worlde, for thus art thou made an imitator of Chriſt, and like to him, who ſo highly ſet by pouer- ty, and with ſo great rigour, from his infancie to the houre of his death ob- ſerued & practiſed the ſame, as by diſ- courſing ouer all his life, thou maielt right euidently perceauē. What greater honour or dignity then, deſireſt thou to haue, than to be of the ſame eſtate and condition, that ſo high a Lord was of: yea, thou art withall made moſt riche, for by this meanes the kingdome of heauen, and the King and Lord thereof is thine, & conſequentl̄e by poſſeſſing him, thou poſſeſſeſt all riches and much more pretious treaſures, thā may in this

Mat. 6.
Luc. 12.
1 Pet 5
Phil 4

The con-
tented
poore ma-
mo:erich
than the
richeſt.

Ber. ſer. 1
de Virgil.

Nat. ſer. 4
Natiu.
Amb cap
13. de in-
ſtit. virg.

life be either attained, imagined, or desired.

Cou-
rous mēs
company
to be a-
uoided

S. An' ho-
nie temp-
ted to a-
uarice.

Fourthly an other very good remedy not to fall into the tentation of avarice, is, to shunne (as much as maye be) the haunting of riche mens company, especially if they be couetous, least by their conuersation, thou bee attainted with their infection. Take heede in like maner, that thou neither see nor deale with much money, riches, or any beautifull or pretious thinges of this world, the sight wherof doth commonlye enkindle in our heartes a desire to haue them, wheras otherwise if thou didest not see them, thou shouldest want this greedy desire to haue them. This was the opinion of the holy Abbott S. ANTHONIE, of whō we read that the Deuill hauing laid a goodly cupp of siluer in the high way where he was to passe by, and another time a massie wedge of gold in like maner, yett woulde this holy man neuer take vp any thing, but by and by fled awaye from them, least if he should haue staied to looke vpon them, he might haue beene allured to

loue

loue the wealth and riches which hee had alreadye geuen ouer, and by that meanes haue defiled his heart with the loue of temporall thinges, which hee had firmly purposed before neuer to make accompte of. Flye therfore, as much as thou maiest, to touch or deale with money, being not vnlike to pitch, which (according to holy writte) defileth them that touche it. It shall also helpe thee not a little in this matter, to go some times to visitte Hospitalls, and to conuerse with poore folkes, as also to consider, howe others that bee much poorer then thy selfe, beare patiently all their wantes and penurie.

All these remedies maye in like manner serue to helpe them that be riche, albeit in verye deed there are others, (as might be the considerations following) more fitte for their purpose, to cause them to withdrawe their mindes from such inordinate affectiō to worldly wealth.

First consider, if thou be riche, how uncertaine & deceitful al the riches renowned, and temporall treasure of this

Eccle. 13

Money
defileth
like pitch

Remedies for
the rich
couetous

Bernard
epist. 103

Iob. I. 2. &
seq.

Death.

The rich
man like
to him
that hath
a dropsie

Mod. lib. 2.
de sum-
mo bono
cap 41.
Amb. lib.
de Nabu-
tha. c. 2.

Worlde is. For as much as we see by daily experience, many that haue some times beene wealthy and very riche, to be now marueilous poore and brought into great necessitie: yea the greatest wealth in the world, both may be, and oftentimes is, lost wholly in one day. And albeit it be not thus lost, yet must it, (maugre our heades) in the ende be by death forsaken, at what time that doleful distribution is to be made, the body to be giuen in praye to wormes: the goods to thanklesse heires, yea many times to our foes: the soule perhaps to the infernall furies, there to be tormented in euerlasting paines.

Secondly consider, howe riches doe neuer satiate: yea, looke howe much a mans wealthe and substance multiplieth, and so much doth his hunger and greedy desire to haue more encrease: euen like to a man that hath a dropsie, who the more he drinketh, the more he swelleth, and is lesse satisfied than before. Moreouer, by thus seeking satiety in that thing which will neuer satiate, thou loosest the true satietye and

con-

consolation that God almighty would both in this life, and in the other giue vnto thee, if thou soughtest for it, and therewith onely wouldest holde thy selfe content.

The third and last remedy, which (if thou be a riche man) will helpe thee much, not to be ouerwhelmed with auarice, is, to force thy selfe (seeme it neuer so painefull and grieuous a thing vnto thee) alwaies to be giuing some good almes to the poore: assuring thy selfe, as most certaine it is, that thou canst not haue any so assured riches, as those are which in this wise thou distribute to the needy, sith these can neither be robbed by theefe, nor corrupted by time, as the other which thou shalt leaue behinde: yea that which is more, these alone will beare thee company when death shall bereaue thee of all the rest. See therefore thou take this secure way, to store vp treasure in Heauen, & encourage thy selfe to doe thus euery day, with more cheerefulnesse & alacritie than thou hast donne before, considering that whatsoeuer thou be-

The third
remedy
against
couetu-
ousnesse.

Almes
geuing.

Mat. 6.
Luc. 12
1. Tim. 6

Mar. 10

25.

Mar. 9

Amb. ho.

6. & 7. va

rior. arg.

& ca. 4 li.

de Nabu.

D Tho

2. 2. q. 32

art. 5

flowest vpo the poore & needie, Christ him selfe receaueth it, as he affirmeth in the holy Gospel, who with this condition hath geuen vnto thee what thou hast, that thou shouldest liberallye dispence the same to the poore, and taking for thy selfe what is meete and requisite, to distribute the surplussage amongst thy nedye and distressed brethren.

*REMEDIES AGAINST
the tentations of the third Enemy,
to wit, the Deuil: & first against
Pride, wherunto he principally
induceth vs.*

CHAP. XXIII.

Ioh 2

THE third and last enemy against whom we haue to fighte in this world, is the Deuil, who in the authoritie of S. Iohn aboue alleaged, is vnderstoode by the pride of life: for soe muche as this sinne of Pride was that which made him at the very first to be throwen out of Heauen into the bottoomeles pitt of Hel. And therefore, al-

beit

beit he induceth vs vnto al other sinns, and tempteth vs with euery one, yet is this his tempting of vs to pride (being the most heinous sinne of all) principally attributed vnto him: as also the suggestions to wrath and enuie, which proceed out of the other. Wherefore, like as I haue geuen thee weapons and remedies wherewith to resist the rest, so shall I now (God willing) prescribe vnto thee some preseruatiues against these, begining first with Pride which is a disordinate desire and appetite of a mans owne excellencie, wherby he seeketh to be singular aboue others, and to excell them in dignitie & estimatiō.

Isai. 14

The definition of Pride.

The first remedie against Pride.

Eccle. 10
Isa. 14
Apo. 12
Dan. 4
1 Mac. 1
2 Mac. 9
Mat. 1.
10:3

The first Remedie therefore, which thou art to vse against this diabolicall sin, shalbe, to cōsider how greatly god detesteth pride, & how greuously frō the begining of the worlde he hath punished it, as well in Angels, as also in mē: in Angels, we see by *Lucifer*, & the rest of his adherēts: in mē, by *Nabuchodonosor*, *Antiochus*, with many other (as holy writt doth witnes) who, through this vice were vtterlye ouer-thrown,

Luc. 14

18.

Mat. 12

31.

Phil. 2

Heb. 2

Luc. 1

Ber. ser. 1

in die S.

Andree.

& ser. 6 in

Psal. 130

Qui ha-

bitat.

The 3 Re

medye.

against

pride.

The mi-
sery of
mans
estate.

and most seuerely chastised. The same doth likewise testifie in manye places howe singularly he hath alwaies loued & exalted the humble, whereof both our Sauior, & the Blessed Lady his holy mother doe beare sufficient testimony.

The second remedy is the considera-
tiō of thine own selfe, sith as *S. Bernard* saith, thine estate beeing well examined, shal teache thee what thou wantest, and praier shall obtaine vnto thee, that thou want it not. For God loueth the soule that diligentlye discusseth her selfe, & which after due discussion doth without flattery and partiallitye iudge of her selfe. Consider therefore what thou art, both in body and soule, and so shalt thou finde more causes of confusion and shame, than to be proude and arrogant. Touching thy bodye call to minde, of what a vile substance it was engendered, and howe presentlye is a sacke ful of filth and vncleannesse, and shall ere it be long, bee the foode of wormes and magots: as for thy soule it is ful of follies, errours, ignorance, fears, fancies, anxieties, (and that which is

worst

woorst of all) of so manye monstrous crimes which shee hath committed against that foueraine and dreadful Majesty. Finally, looke howe much better thou shalt know thy selfe, and so much more plainly shalt thou perceaue that thou art such as the holy man I O B describeth, saying, *Man borne of a Woman, lining but a small time, is full of many miseries, who springeth vp like a flour, and withereth quickly, and vanissheth as a shadowe, and neuer continueth long in one estate:* For presentlye thou shalt see him merye, and by and by sadde, nowe whole, nowe sicke, nowe riche, nowe poore, nowe quiet, nowe troubled: in fine, not in the maine seas be there so many waues and diuers mutations to be seen, as man by daily prooffe findeth contrary changes & alterations in himselfe. Whosocuer therefore considereth these thinges attentiuely, and thoroughly weigheth them as they be in deede, shall finde much more cause to be confounded, ashamed, and to accuse himselfe, rather than in any respecte to be proude & insolent: & when he thinketh

thus

Iob. 14

The mutability
of mans
nature.

Who one
think th
wo ft of
himselfe
then is
he best
at quiet.

The
proud mā
neuer
quiet

Note

The 3 re
medie
agai ft
Pride

thus basely of him selfe, there is he best at ease, and most of al cōtented. Whereupon we reade in the liues of holye Fathers, how an holy Abbot being asked on a time, whether it were better to dwell alone and solitarie, then to liue abroad in the world and in company with others, his answere was, that, but if a man knew himselfe thoroughly wel, he might securely dwell wheresocuer he would, but if he were vainglorious and proud, he should neuer finde any quietnes whersoever he liued. Without thou maiest gather this note, that the perfect knowledge of thy selfe, is a meane to make thee lowly & humble, and to liue in rest and great tranquility.

Thirdly, if thou find thy selfe puffed vpp with any blast of vaine glorye, and prouoked vnto Pride, supposing that thou art indued with certaine vertues which an other man hath not, thinke yet, how he farre passeth thee in many good partes which thou lackest. For if perhaps thou canst fast more, & take greater pains then he, yet hath he more humilitie, more patience, and more

charitie

charitie, then thou hast: and these bee much more pretious vertues in the sight of Almighty God, then thine are. Finally, see thou followe this aduise, to consider others vertues sooner then their vices, and in thy selfe to weigh rather thine owne vices then thy vertues, being more diligēt to note in others such vertues as thou lackest, rather then any vertues in thy selfe, which others haue not. This consideration shal keep thee in humilitie, and inflame thy hart with desire to aduance from good to better, and by this meanes thou shalt be preserved from the boistrous blasts of *Northern windes*, (to wit) of ambition and vaine glory which often times stay the dewes of diuine influence, and blowe ouer the shoures of Heauenly consolations.

Fourthly consider, that if thou bee priuy to any good deedes, which thou hast donne, or perceauest any commendable part to be in thy selfe: consider, I say, how al this whatsoeuer it is, thou hast receaued it of Almighty God, and therefore thou oughtest not to glorye

any

An excellent lesſon

Eccle. 43

The. 4 remedi
medv a-
gainst
Pride.

1. Cor. 4
Ephe. 2
we ought
not to be

proud of
that is
not our
owne.

any more therein, then in that thing, which belongeth to an other man: yea rather thou oughtest to feare, least for thy pride all this maye be taken from thee, and thou by that meanes be condemned of such as before commended thee.

All good
giftes
come
fro God.

Luc. 18

The fifth
Remedy.
against
Pride.

But if in case thou be not vainglorious & proud of thy good works, but of thy nobilitie, riches, & other temporall things which thou possessest: Remember, how these thinges are also geuen vnto thee of his heauenly liberalitie, to the ende that by meanes thereof thou shouldst be prouoked the more to loue and reuerence the good geuer and benefactour: which if thou doe not, all these thinges, wherof thou now braggest, shall for thine ingratitude bee an occasion of thy greater punishment & condemnation. Thou art not therefore to vaunt thy selfe or to be proud of these thinges, but rather to be more humble, and to stand in greater feare and awe.

Fiftly, to beat downe this vaine glory and ostentation (which men are commonly wont to haue through the cre-

dite

dite and worldye wealth which they enioy in this life) it is a verye good remedy to consider deeply, howe vaine, caduke, and transitory all these thinges are, like as the life of man it selfe is verry short, and vncertaine. It shalbe therfore very good to marke wel the words which Sainte *Austine* writeth to this purpose. If thou vaunt thy selfe of thy riches (saith he) and of the nobilitie of thine auncestours, if thou glorye in thy country, thy comlines of body and in the renowne wherwith the world doth honour thee, consider with thy selfe, howe thou art mortall, made of earth, and shalt returne to earth. Behoulde where they are now which heretofore enioied the same titles and stiles of honour, wherwith thou art presently puffed vp? where be they that so ambitiously desired to rule and gouerne countreys? Where be these insuperable and vnuanquished Emperours? Where bee the Generals, and chiefe captaines of Armies? Where be they that heretofore rodd so proudly mounted on their state ly Courfers? Where be they that took
 pleasure

S. Austin.

Note wel
good brother.

pleasure in their pompes and ceremonies? now is all turned to earth & ashes? now is the memoriall of their liues contained in few lines. Looke now in to their graues, and see, if thou canst knowe the master from the man, the poore felowe from the peny father? Discerne now, if thou canst, the bondslaue from the king: the strong man from the weake, the comely personage from the deformed crible? The same doth S. *Chrysostome* in a maner say, & addeth: Draw neere vnto the graues of them that are buried, and beholde their naked ashes, their stinking carcase, and the offal that wormes haue left, and remember how this must be the end of all our bodies, be they neuer so curiously intreated in this life, and passe they ouer their daies in neuer so great iolitie, delicacie, and exile of all annoies: yea, I would to god (saith hee) that all this matter came in the end but to ashes and wormes meat, fith these losses should bee but small, and the condition of our nature might easily excuse them. But now, remoue thine eies from their tounbes and ash-

Chrysost.
ho. 43. ad
pop. An-
tioch. 10.
5.

es, and lift vp thy minde to that dreadfull Tribunall of Diuine iudgemente, where there shal be weeping and gnashing of teeth, where there shall bee outward darknees, and the worme that neuer diethe, and the fire that neuer quencheth. Thou canst not, if thou ponder these thinges aduisedlye, bee proud and vainglorious of any earthly thing whatsoeuer.

Sixtly, it shall greatly helpe to make thee to detest all Pride, if thou consider, how deeplye God hateth such as be infected with that vice, who (as the Scripture witnesseth) *resisteth the proud and giveth grace vnto the humble*. And they are not onely hated of God Almighty, but also of men, in that no man can abide their surely and proude behauour: yea to them selues also they are verye irkesome and greuous, considering the manifold daungers wherewith they are hemmed in on euery side: the feares & often suspitions they haue, by reason there are so many that maligne them, that lye continually in waite for them, to hinder and crosse the

in all

The sure
Remedie
aga nst
Pride.

Iac 4.
2. Pet. 5

Eccle. 10

The
proud
man ha-
ted both
of God
and man.

in all their enterprises. Whereupon it is reported of a certaine holy King, who hauing a meruailous rich and pretious crowne geuen vnto him to be crowned therwith, tooke it in his hands and musing vppon it a prety while before hee would put it on his head, at length said openly in this wise: *O more noble then happy crowne, for if any man knewe well, how full of feares, perils, and manifold miseries thou art fraught, albeit he stumbled vpon thee with his feete, yet would he not vouchsafe to take thee vp.* What this king said of his crown, thou maiest well apply to euery dignitie and pretious thing which such as are ambitious desire so greedily in this life: For looke howe much higher and more excellent they be, & so much more are they subiecte to greater casualties, cares, and painful griefes. See therefore thou take not so great toile for that thing, which so quickly fleeteth away, as doth the wind of pride and vaine glory.

The 7 Remedy
against
Pride.

The last Remedyes to shake off all Pride, and to purchase that so necessary a vertue of humilitie, is, to enforce

and

and accustom thy selfe (seeme it neuer so painfull and lothsome vnto thee) to exercise diuers actions of humilitie: as for example, to doe the basest offices in the house, to conuerse with the meane sorte of people, to sitt in the lowest place, to clothe thy selfe in meane attire (yet not so meane as to geue occasion to be counted singular, seeing this should be pride) not to doe or saye any thing, wherby to make shew of excellencie & preeminence, or to cause admiration in other mens eies, & finallye to call oftentimes to mind our Lord & Sauour Iesus Christes humilitie, as also that of his most holy mother the blessed virgine Mary, and of such other holy persons as haue liued here in humble and lowly wise.

Luc 14

Ber ser 9
de mod.
ben. 111.

REMEDIES AGAINST
*the temptations and sinnes of
wrath.*

CHAP. XXIII.

DIVERS of the Remedyes, that haue bene prescribed vnto thee, against Pride, may in like maner helpe

Q

thee

The
proud
man
irefull

thee against this sinne of wrath and anger, seeing that most commonlye such as be proud, are wont also to be angry. Yet neuerthelesse there be other peculiar remedies to bee vsed against this vice.

The 1. remedy
against
anger.

The vnity
of brute
beastes
con-
cern-
eth the
manice of
mankind.

The first is, to ponder how farre it is out of all good frame and reason, that any man should be angry, and desire to hurt an other mā, sith if brute beastes, be they neuer so cruell, fighte not one with an other, but liue in peace and vnity with those of their owne kinde, how much more reason is it, that men should do the like, who are not borne armed, as brutishe and sauage beastes be, nor prouided of weapons to defend them selues, or to offend others.

The 2.
Remedy
against
anger.

An angry
man be-
sides him
selfe.

Secondly, behold the vgglines, and deformitie of an angrie and colericke man, both in his countenance, gesture, wordes, and actions: in all the which, thou shalt at that time see him wonder fully disordered, and besides him selfe. See thou beware therfore of being angry, if thou wilt not fal into those defects which in other men do so greatly

dislike thee.

Thirdly consider, that who-soeuer he be, that hath offered vnto thee any wrong or iniurie, hath donne him selfe much more harme then thee, & if thou be angry therat, and seeke reuenge, in so doing thou shalt hurt thy selfe much more then thine aduersary, for that (as Saint Chrysostome saith) *No man is hurt, but by him selfe*, which should be no lesse a folye, then for a man to kill him selfe to teare his enemies cote, seeing thine enemies bodye is as his cote, which thou meaning to teare in seeking to kil him, doest first kil thine own soul: for as Saint *Austine* saith: *The knife pearceth the heart of the Persecutor, before the body of him that is persecuted.* Striue therefore to master thy selfe, and to vanquish thine ire, & so shalt thou gaine greater honour and victory, then if thou hadest subdued a strong Citie, and by this meanes, in not seeking thy selfe to take reuenge, God Almightye shal take it for thee, as he him selfe hath promised.

Fourthly, if the Deuill, to stirre thee

The 3^{re} re-
medie
agaist
anger.

Chry. ho.
9. quod
nemo la-
dit nisi
a seipso

Deut. 32.
Eccl. 28.
Rom. 12.
Heb. 9.

The 4 Remedy
against
Anger.

vp to wrath, do aggravate thine iniurie receaved, and make it greater, do thou contrariwise what thou canst, to extenuate and make it lesse thinking thus, how he that in this maner hath iniuri- ed thee, is at that time overcome with some passion or indiscretion: or els call to minde some good offices which hee maye haue heretofore donne for thee: or howe thou hast other whiles donne vnto him some iniurie, which hee then did tolerate at thy handes, and therefore reason would that in like manner thou shouldest also nowe beare with him. And if thou canst not this waies finde any sufficient plaister to heale thy pain and to appease thy choler, call then to mind, how God hath borne many iniuries at thy handes, that in like maner thou shouldest beare patiently thy neighbours imperfections.

Sap. 11.

The 5 Remedy
against
Anger

Gods pro-
vidence
in all af-
flictions

Fiftly, consider how both this iniury which is now done vnto thee, and al other losses that happē vnto thee (wherby thou feelest thy selfe to be incensed and prouoked to anger) are al by Gods most holy prouidence sent vnto thee,

that

that by these scourges, thou shouldest in this life be chastised for thy sinnes, and by bearing patiently this chastisement, come to obaine his grace, and celestial benedictiō. Thus did that holy King *David* thinke, who flying the fury of his sone *Absolon*, met with that wicked mā *Simei* in the high way, who reuiled him with vilanous and reprochfull speeches, and threw stones at him: wherupon one of his cap aines beeing minded to cut off his head, in reuenge of so outragious an iniurie and crime committed against his sacred maiestie, this patient and most meeke King forbidd him so to do, saying: let him curse and raile vppon me, for thus hath our Lord commaunded him to doe: and it may be, that God Almighty wil by this meanes looke vppon mine afflictions, and doe me some good for the euill, which this man doth wishe vnto me. In like maner maiest thou beleue, that by bearing patiently the reproches and iniuries that shall be saide and done against thee, God will so dispose, that all shall turne to thy greater benefitte,

A singular example of patience in K David.

and to the comforte of thy soule.

The 6 reme-
dye
against
anger.

All our
thoughts
to be sus-
pected
being in
anger.

Sixtly, if thou feele thy selfe already ouercome with anger, take heed in any wise thou neither do nor speake then any thing, wherby this inward indignation which thou feelest, may burst forth in outward shewe, but force thy selfe all thou maiest to bridle and repress it: get thee also out of his company with whom thou art thus offended, busy thy minde also about some other affaires, vntill this colericke passion which burneth within thy breast be some-what quēched, suspecting euery thing which thou then thinkest meete to be donne or spoken, yea, seeme it neuer so honest and reasonable: for afterwarde, when this angry heat is throughly cooled, the maiest thou a great deale more maturely examine, whether that which thou thoughtest of before, be conuenient to be donne or spoken. And by thus doing thou shalt within a small while, see this angry blast blowen ouer and be thy selfe greatly contented and cōforted by hauing ouercome thy tēptation, and perceauē the Deuill who

egged

egged thee therunto, to be fledd with
 vtter confusion. Thus read wee in the
 liues of holy Fathers, that *Isaac* the Ab-
 bot did, who being demaunded by an
 other Father, why the Deuills did soe
 greatly feare him, made this answere,
 From that time (quoth he) that I was
 first made, a Monke, I determined with
 my selfe, neuer to let anye anger issue
 out of my mouth, but to mortifie and
 bury it within me, & hereupon it com-
 meth that the Deuills are so much a-
 fraide of me. Eeuen so maiest thou al-
 so well hope that they will be of thee,
 if thou endeuour to doe as he did. Be-
 ware also thou lett not the Sunne goe
 downe vpon thine anger according to
 the admonition of Sainte *Paul*: that is
 to say, that thou expell it quickly, and
 suffer it not long to sojourn in thy soule
 for so mighte it turne into hatred, and
 become more daungerous and hard to
 be healed. Wee read howe the holye
 Abbot Saint *Agatho* was wont to say
 of him selfe, that he would neuer sleep
 being offended with any man: neither
 (as much as lay in him) would hee ever

Iac. 4

Ephes. 4

Aug. ep.
149 ad
Pr. futur.

suffer any other to sleepe that was offended with him, but went about forth with to make attonement betweene him selfe and others. Indeuour thou to do the like, as occasion may vrge thee.

These Remedies maiest thou at such time principally put in vre, when thou perceuist thy selfe to be offended with others. but if contrariwise thou see an other man to be offended and angrie with thee, then frame thy selfe to doe one of these two things, either couertly in the best maner thou canst, to retire thy selfe out of the companie of him that is angrie, vntill his choler be past ouer: or els (wanting opportunitie to do thus) force thy selfe to ouercome euill with good, according to the Apostles counsel, seeking to appease him with some faire & humble speeches, seeing (as the wise man saith) *A milde answer asswageth anger, and hard speeches kindle fury and rage.* But if thou shouldest want meanes to do either of these two, take such order at least wise that thou vse silence, whilest thou seest him in this angry mood, and that in thy heart

thou

Amb. ca.
21. li 10 ff
ex Ro. 12.
Gen. 27.
Iacob fra
m indig-
nant cel
fir.
Basil ho.
de ira.
var. 2. g.
10
Ro 12.
Pr u 15.
& 25

thou pray to God for him: for that as Saint Gregory saith, *It is a great deale more glorious, to shunne wrath by silence, then to subdue it by answering.*

Lastly note, that if the anger or impatience which thou feelest in thy selfe do not proceed of any iniury or wrong donne vnto thee by anye person, but through the aduersities and tribulations that happen vnto thee in this life: then shall it be a verye good remedie, to remember the examples of such perfecte and holyc men, as haue endured with great patience farre greater tribulations and calamities then thine bee. Remember that invincible patience of *Iob*, who with so stout a courage sustained so many losses, so many sores, such infinite number of griefes, corseis, hart-breakes, as happened to him in one instant. Neither did he amongst al these millions of miseries once droope, or shew by worde or deede anye signe of blameworthy impatience, as the holy Scripture testifieth. Thinke also of that holy man *Tobias* his rare patience, who in his blindnes, pouertie, and all his o-

ther

Greg 3^r
pa t. past.
cur ad 17

The last
Remedie
against
anger.

Per. ser.
16 ad so-
ro. de mo
ben. viii.

Examp^{le}
of pati-
ence.

Iob

Tob. 2

ther annoies, had continually a constant mind, and conformable to the will of God. Consider also that meeknes and meruailous patience of the holye Prophet *Moses*, whom not all the continuall troubles and murmurings of that ingratefull people which he had brought out of *Egipt* could suffice to disquiet, or moue to anger. The like patience and mildnes maiest thou note in that holy King *David* amongst all the manifold persecutions and afflictions, which he suffered through the wholle course of his life. The same constancy and patient mind shalt thou in like manner finde by discoursing of many other of the holy Prophets and perfect mens liues of the olde Testament, and much more exactly in the new: sithe we read in Saint *Luke*, touching the Apostles, how they being by decree and counsel of the *Pharises* beaten & outragiously iniured, passed ouer all with great gladnes, as being thought worthy to suffer these contempts for the name of Iesus. And not onely these, but innumerable other tormentes did they suffer, with

like

Exod. 15

16

Num 14

2. Reg. 16.

A. A. 5.

like constancy & cheerefulnesse, shedding their blood, and loosing their liues for the loue of the same Lord. And after them, manye thousand thousandes of martyrs did the like, whome thou maist also cal to mind, according to thy skill and knowledge. But aboue al, cal to minde, and pause of purpose to consider, that maruelous and incomparable patience of the Holie of all Holies, our Sauour and Redeemer I E S V S C H R I S T who suffered much more Persecutions, Paines, reproches, Villanies, Griefes, Torments in all his life time, and with farre greater constancy and meekenesse than did euer anye other, conformably to that the Prophet ESAIE foretolde, *That he should stande* dombe, *euene like a Lamb before the shearer.* And Saint P E T E R saith, howe being railed vpon, & reuiled by others, he gaue no euill words at al, & in suffering so grieuous tormentes, did not threaten them that with such barbarous cruelty tormented him, yea in recompence praied to his euerlasting FATHER for them. If thou propound theſe thinges

witl.

The patience of our Saviour.

Esa. 53.

Mat. 26.

1. Pet. 2.

Luc. 23.

with the other examples before thine eyes, all thy tribulations, aduersities & persecutions whatsoeuer, shall seeme but very small and easie vnto thee, and thou shalt therby be animated and encouraged to endure all very patiently.

Thou maiest also in this case applye an other remedye, by considering the great commoditie which thou shalt receaue by these tentations and tribulations, which thou sufferest. This consideration, as Saint *Gregory* affirmeth, doth mitigate the force of the, scourge and affliction. Thincke therefore, that like as golde is with fire purged in the fornace, so shall thy soule bee purged with the fire of tribulations. And how for this cause Almighty God doth send them vnto thee, as a father that loueth thee dearely: and by chastising thee as his sonne hee doth purge and polishe thee, wheras if thou lackedst this discipline, and his holy rodd of correction, thou shouldst not deserue this title and name of sonne. Consider furthermore that the stones which are to be laide in the *Celestiall Ierusalem*, must first bee

hewen

A good
conside-
ration
against
anger
S.Greg.

1.Pet.1
Sap.3
Prou.17

Heb.12
Apoc.3
Prou.3

Chastis-
ment a
signe of
loue

hewen here with manye blowes of tribulations, paines, and persecutions: for aboue in those heauenly bowres, there shall be no noise of hammers, to witt, no dolours, nor wailinges, no toiles, nor temptations at all, but an endlesse ioye, and happy quietnes. Beleeue like wise, that if (as *S. Paul* saith) thou be a cōpanion of Christ in this life, in his Passions and tribulations, thou shalt in the next life be a companion of his ioies & consolations. And if thou suffer with him in this world, thou shalt afterwards raigne with him euerlastingly in the other world. And if here thou be a litle afflicted and greeued (sith the afflictions of this short life, are but short and small) thou shalt afterwards reioice in heauen with a gloriouse and ineffable ioye, as Saint *Peter* promisetht thee.

All these thinges, if thou consider them well, as the holye Saintes aforetime haue considered them, thou shalt not onely abide patiently these thy present tribulations, but yeelde also most hartty thanks to that Lord, who with so singuler loue doth sende them vnto thee

Note.

3. Re. 2. 6
Aug. in
Psal. 121
ca 8 &
hym. Vib
beata Ie-
rusalem.
Rom. 8

1. Pet. 3. 4

Iac 1.

2 I m 2.4

Apoc.2.

Tob.3.

thee for thy benefite, and for the enriching of thy crowne; for it is impossible to come by so great a reward as we loke for, without great paines & trauel. And truely great reason it is that Christian mē like good souldiers should followe their captaine Christ, tracing his steps, & walking the same way he went before, & entred therby into his glory.

REMEDIES AGAINST
the sinne, and temptations
of Enuie.

CHAP. XXV.

IT now remaineth to set thee downe some remedies against the temptations of *Envy* or *malice*, wherwith the diuel is in like maner woont to assault vs. For as holy writ doth witnesse: *Through the malice of the diuell sinne first entred into the worlde.* This made the *Iewes* to seeke our Lorde & Sauour his death, & by this vice haue many murders, & innumerable wicked actes bin committed in the world. This is also that most

cruel

Sap.

Gen.3.

Mat.27.

Gen.4.

Sa. 14.

Ioh. 5.

Iac.3.

cruell beast, which IACOB saide had deuoured his son IOSEPH. And therefore thou must carefullie foresee, that this venemous viper begin not at anie time to nourishe her selfe in thy soule, but that forth-with at the verie first brunt thou kill and cast her out, vsing for that purpose these instructions and aduises following.

First consider howe this sin of *Malice*, or *Enuie*, (which is according to Saint AVGVSTINE) *A grieffe & sorrowe at others felicity*) is more hurtfull and vnprofitable than any of the other. For albeit other finnes doe hurte the soul, yet afforde they, I know not what kinde of miserable taste and pleasure to the body: but this vile vice doth hurt the soule, and afflict the bodie. For it scaldeth the heart, pineth the body, withereth the face, appaleth the countenance, briefely, it tormenteth and ouerthroweth the whole man, beeing like to the worme that consumeth the woode whereof shee commeth. And when doth the enuious man finde himselfe to bee in woorst case, and most wretched,

Gen 37.
44.

Aug lib.
11. de Ge-
nes. ad lit.

The first
remedie
against
Enuy.

wretched when the other, whō he maliceth, is best at ease, and most happye.

Secondly consider, how by resisting this so fretting and fruitlesse a vice, and by bceing in the state of Godes good grace, thou arte a partaker of all suche good things as others do possesse, seeing charitie doth make thē to be thine, and therefore thou oughtest to bee ioyfull that other men enioy such goodes, and liue so happily, rather then to be sorowfull, or any whitt greeued therat. For by reioising with charitie, thou art made happy in their happines, and by malitiously repining therat, thou lovest thy parte, and they remaine still with their prosperitie, which, albeit they lost, yet shouldest not thou recouer it.

Thirdly, whatsoeuer helpeth against Pride, shall likewise helpe against Enuie, as proceeding for the most parte out of the other: for so muche as the proud man bearing impatientlye, that any other should be his better, or phere and fellow with him, he maliceth thole whom in any respect he deemeth to be his betters, or more happy then hee is.

The 2 re
medy
against
Enuie.
Gregor
past. cur
p.3.ad 11

Charitie
make h
ech one
partaker
of others
happines

The 3 re
medy
against
Enuie

Pride the
mothe
of Enuie

See therefore thou endeuor thy selfe to plucke this poisoned roote out of thy heart, and not to set thy loue vpon the temporal thinges of this worlde, which are so miserable, spare, and scant, that if thy neighbour haue them, thou must goe without them, & many times must lacke that, which another man might conueniently leaue. But if on the other side thou set thy minde of spirituall & heauenly thinges, no man can bereaue or barre thee of them: yea, lookc howe muche the number of such is greater that enioye & possesse the same goods that thou doest, and so much shall thy happinesse encrease & growe greater. And by this meanes thou shalt be so far off from malicing anye man, that thou shalt hartlye desire, that euerye one might obtaine the good thinges which thou thy self possessest, considering that by this means thine own riches & happinesse should not be a little encreased.

Fourthly, if the desire of thine owne excellencye, doe make thee to malice thy neighbour for beeing thine equall, or more high in dignitie than thou art:

Temporall
thinges
scant,
Celestial
abound-
dant.

Greg lib
5. moral.
cap 34.

The 4 Re-
medy
against
Enuy.

R

con-

consider that in doing thus, thou lovest that which thou so greatly seekest for: for that herein thou debasest thy selfe, and giuest other men occasion to contemne thee, perceiuing this thy cākred & vile nature, which thus dishonestlye thou thy selfe discouereest. But if contrarywise thou wouldest strue to master thy selfe, & to reioice at thy neighbours welfare, as at thine owne, then should thine estimation & credit grow much greater, seeing euery good man woulde esteeme better of thee, & highlye commende this charitye, and noble minde of thine, wherof, by thus doing, thou giuest vnto the worlde an apparant and plaine testimony. Thy spiritual profite shoulde heerewith be in like manner greatlye increased, for either would God giue vnto thee the same goods and graces which thou reioicest to be in thy Neighbour, or at leastwise rewarde thee plentifulye for the merite of thy Charity. And therefore sayeth Saint *Chrysostome*, that the vertue of Charity is exceeding great and meruelous, which without spoiling any

Chry ho.
51. ad pop
Ant. to. 5

man doth robbe & take all: for as much as by reioicing at other mens welfare and happinesse, we make their happinesse to be ours, and winne possession of all that which others doe possesse.

Fiftly, al such meanes as helpe to excite and stirre vp Charitye towards our Neighbour, shall likewise helpe greatly to subdue and vanquishe this vice: as for example, to thinke howe we are all brethren, as touching our bodies descended of the same Parents *Adam* and *Eue*: and as touching our soules, al created of one Lord, regenerated by the selfe same vertue, redeemed by one price, and by the selfe same Redeemer. We haue all of vs one M O T H E R the the holyc Catholcke Church, the same Faith, the same Sacramentes, and all doe hope for the same Blisse, where euery ones happinesse shall be common to all, and that of all to euery one. Whereas therefore so many & so great causes of vnity & charity be, enuy ought to bear no sway, ther should be no griefe at others good, nor mirth at others miserye, yea rather we ought all of vs to

The vertue of Charity robbeth all.

The 5. Remedie against Enuy.

Gen. 2.

Causesto procure Charity.

Rom. 12.

Psa. 49. 5
2. Mac. 14Mat. 10.
15.

M. 9.

The 6. re-
medy a-
gainst
Enuy.

reioice at other mens happinesse and well doing, and lament their harmes & euils, as if they were our owne, performing therby what Saint P^A V^L prescribeth, to reioice with such as reioice, & to weepe with thē that weepe. But if peradventure all these causes of vnion sufficed not, to make thee to reckon thy neighbors goods as thine own, he seeming still but a stranger and forer in thine eye, and one that neuer did thee any good, but rather harme & iniurye: Remember howe when thou wert a greater stranger, and farre more vnworthy, Christ bestowed so many & so great benefites vpon thee, for which he will haue thee to make a recōpence with other benefites, not donne vnto himselfe (for he standeth no neede of thy good turnes) but bestowed vpon thy neighbour, seeme he neuer so vnknowne and vnwoorthy vnto thee: for looke what good thou doest to such an one, this Lord will accept it as donne vnto himselfe.

Sixtly consider, howe to vanquish this venemous vice of enuy, the lawe of

nature

nature, common to all men, ought at least to moue thee, which teacheth vs to doe to others, as we would be done vnto our selues. Like as therefore thou wouldest not, that other men shoulde be grieued at thy good, so oughtest not thou to be offended at their wel-fare: for otherwise thou shouldest shewe thy selfe to be a senselesse creature, & without all reason: yea, well may we say by the malicious man, that he hath lost his reason and naturall iudgement, si he he woulde not sticke to make choise of his owne losse, if by that meanes he might procure harme to them whome he hateth. Thus doe we reade of a King, who intending to make a prooue of the cankered natures of two persons, the one malicious, and the other a miser: caused two such to be brought before him, vnto whome he made this offer, that they shoulde aske of him whatsoeuer they woulde, for willingly it should be giue vnto them, prouided alwaies, that the second shoulde haue the double of that which the first did aske. These two persons beeing nowe at great contention

Tob 4
Mat. 7
Luc. 6

A pretty
example
declaring
the caker
of a ma-
litious
minde

which of them shoulde first begin, least the other should gaine the double, the King beeing constrained to take vp the matter, commaunded the malicious man to speake first, who made this request, that one of his eies might be put out, to the end that the other mā might haue both his put out: choosng rather his owne harme than good, that the other whome he hated, might by receauing the double, according to their offer, be more annoied. The which story if it were true, declareth plainly to what blindnes this vice bringeth a man that letteh himselfe be therewith lewdlye ouercome.

The 7. remedie
against
Enuy.

Mat. 5.
Luc. 6. 23.
Act 7.

The last remedy, which (in case thou bee tempted with this vice) I haue to prescribe vnto thee, is, to force thy selfe continually to pray for him whom thou doest malice, & beare Enuy vnto, as also to speake wel of him to others: yea, occasion so seruing, to doe him seruice, albeit thou seeme to doe it fainedly and against thy stomacke: in that for this force & violence which thou shalt vse in mastering thy selfe, and breaking

of

of thy will no doubt, but God almighty wil giue vnto thee the gifte of Charity, whereby thou shalt be perfectlye cured of this detestable vice, and maiest afterwards loue both him and al thine enemies whatsoeuer they be.

Certain other aduises & remedies cōcerning the same matter of temptations.

CHAP. XXVI.

BESIDES these temptations spokē of in the former Chapters, where-with the diuel doth most commonlye tempt vs, there be diuers other meanes, wherby he vseth to molest and trouble vs, as by propounding otherwhiles temptations of infidelitye: doubtēs against our beleefe, or suggestions of blasphemies: Yea, some times hee bringeth vs into such a maze and perplexitye, as whether soeuer wee turne our selues, or what soeuer we saye or doe, we still seeme to be caught and intrangled: otherwhiles also he indeuoreth to bring vs into desperation, and thus doth he

Temptations of Infidelitye, Blasphemie, and Desperation.

with thele and diuers other vexations disquiet, and greeuously assault vs.

A singu-
lar do-
ctrine a-
gainst the
foresaid
tempta-
tions.
Gen. 3.
The di-
uell is
not to
be dispu-
ted with-
all.

A remedy
against
infideli-
tye.

Against all the which his craftes and subtilties, take this for a generall rule, neuer to stay of set purpose to dispute or reason with the diuel, for if thou do, thou art like to be ouercome as *Eue* was, for hauing donne the like. It shall be therefore much more secure, not to stande reasoning, or listening to that which the deuil shal suggest vnto thee, but forthwith to flye the temptation in the verye beginning, by thinkeing of some other matter, quite contrarye to that which he would haue thee. As for example, if he propounnd temptations of infidelity, saying vnto thy soule: how is it possible that this misterye shoulde be thus and thus? Make none account to aunswere him, by shewing vnto him anye reason of that trueth which thou beleeuest, but say: *I beleene, as our holye mother the Catholicke Church beleueth, and this sufficeth me:* neither doe thou discend to any other particularity. In this manner also must thou do, if in case hee molest thee with temptations of

blasphemy,

blasphemy, saying: *Thy blasphemy be to thy perdition, for I adore and loue my Lord and God.* With this, or some other like short speeche thou maiest set thy minde at rest, attending to some other businesse, & different cogitations: neither let these his suggestions dismay or trouble the any thing at al, for they shal not make thee to lose any one iot of the grace and fauour of Almightye God: yea, by doing thus as I tell thee, thou shalt greatly increase thy merite. If in like manner he goe at anye time about to meshe thee in any perplexities, scruples, or other obscurities, wherby thou wotest not on which side well to turne thee: make no reckoning of them, but conuert thy selfe whollye to God Almighty, saying, *I will, my Lord my God, both in this and in euery other thing what thou wilt, neither doe I will, or yeeld consent to any thing that may displease thee.* And thus maiest thou with this saying quiet thy selfe & be in great security.

In like manner if he shal induce thee to desperation, laying before thee the multitude and enormity of thy finnes,

behold

Against
blasphemy.

A refuge
in time of
perplexi-
ty.

Against
despera-
tion.

behold our Lord & sauiour Iesus Christ thy Iudge nayled vpon the Roode, in whō thou hast more goodnes without all comparison, than in thy selfe thou canst haue wickednes, & thus putting al thy confidence in him, thou maiest despise and desie all the diuels. And not onely in this, but in all other thy temptations I woulde haue thee to make Iesus Christ Crucified a familiar defence and buckeler for thy security. For like as *Moyses* gaue vnto the children of Israell being stunge in the desert, or bitten of venemous serpents, that Serpent of brasie, raised vp vpon a high peece of wood, wheron whosoever looked stedfastly, & with faith, were cured of their griefes: in like maner, and much better, all such as with Faith shall beholde our Lord and Sauiour Christ Crucified, and heaued vp aloft on the tree of the holy Crosse, (whome the Serpent of brasie did in figure represent) shall be healed of all their bitinges and stings of trespasses and temptations. At such time therefore, as thou feelest the serpent to assault and stinge thee with the sinne of

Christ
Crucified ought
to be our
common
refuge.
Num. 21.

The brasie
serpent a figure of
Christ
Crucified.

Pride,

Pride, beholde Christ humbled on the Crosse, and made obedient euen to death. If with couetuousnesse, behold that pouertye and nakednesse, wherewith he hanged on the Roode, in such extreame distresse, as he hath not where to rest his head. If thou finde thy selfe assailed with the delightes of lust, behold his brused & beaten body fraught full of extreame anguise: and howe for thy sake he hangeth on the Roode, all wounded from top to toe, and afflicted with most grieuous tormentes. If thou feele thy selfe prouoked to gluttony, looke vpon thy Lorde fastned to the Roode, who being extreamely pained with drought, had gaule and vinegar giuen him to drinke. If thou perceauie thy selfe stirred vppe to anger, behold that inuincible patience of our Sauour Iesus Christ Crucified, in abiding all those his most villanous blasphemies, & incomprehensible tormentes. If thou bee vexed with the venemous vice of malice, consider that most fervent Charitye, wherewith our Sauour shedde his most pretious blood on the

Crosse

Against
Pride.
Phil. 2.
Couetise.

Mat 8.

Carnall
lustes.

Gluttony

Mat 27.

Anger.

Malice.

Luc. 23.

Slouth.

Crosse for vs al, & praied euen for those his persecutours that Crucified him. If slouth or idlenesse cause thee to waxe colde and dull in doing of good works, fixe thine eies vpon those Feete so cruelly nailed to the Crosse, which were neuer weried with wandring & seeking for thy saluation. Finallye, in this thy Lord & Sauour thus Ctucified, if thou seeke in time vnto him, thou shalt find sufficient remedies against all kinde of temptations, wherwith in this life thou mayest be any waies assailed.

A neces-
sary ad-
uerse-
ment.

The ma-
lice of
the diuel

It resteth now, to admonishe thee of one only thing touching this matter, that whē at any time thou shouldest either with this, or with any other of the aforesaide remedies repulse thine enemye, and resiste his suggestions, yet must thou not thinke thy selfe secure, as though the battle were ended and the fiede fully fought and wonne: for as it is in the property of the diuell, when he is ouercome in one temptation, to arme himselfe forthwith, and to make preparation for another, like as he did to our Sauour in the wildernesse, who

when

whē he could not one waies ouercome he assailed and set vpon him another waies. And therefore albeit thou finde thy self to be at some rest, & perceauest the enemye to haue taken some truce with thee for a while after he is vanquished: yet beware thou trust not too much to him, for when thou shalt suspecte least, then wil he returne to make a freshe assault, and to molest thee with newe temptations, & if he then chance to finde thee vnarmed, and vnprouided of weapons to encounter & withstand him, he wil easily subdue thee, & robbe thee of all the aduantage which thou hadst before wonne with so great honour. Take heede therefore thou neuer lay thy weapons a-side, but alwaies be prouided, and in readinesse for the combate: neither be thou tired with his importunate infestations, whereby he for the most part ouercommeth thē that waxe faint harted and wearye to withstand him, but like as he is importunate in tempting thee, be thou also importunate and constant in resisting him, and by this meanes thy Crowne

shall

Mat.4

Mar.1

Luc.4

The
fiend's
truce is
not to be
trused.

Ber se. 67.
de mod.
ben. iu.
de tent.

shalbe so much the more riche & pretious, as the temptations which through the assistance of God Almightye thou shall ouercome, be more irkesome and importunate.

*WHAT A GOOD CHRIS-
tian ought to doe when he falleth
sicke, & draweth neere to
the houre of death.*

CHAP. XXVII.

ALthat I haue hitherto intreated of, will help thee during the time wherein it shall please Almightye God to graunt thee health and strength of bodye. But for so much as this temporall life of ours is subiecte to manye infirmities, and in the ende there is no remedye, but we must all of vs needes dye at one time or other, according to the holy ordinance and appointment of God Almighty: I haue for this cause thought good in this Chapter to add certaine aduises and instructions, to

Heb 9.

teach

teache thee howe to gouerne thy selfe,
 both in the time of sickenesse, and in
 the houre of death. Neither oughtest
 thou with worse wil to reade these, nor
 with lesse diligence to execute them in
 their time, than the former. Neuerthe-
 lesse, these aduises shal principally pro-
 fite them, that in their health haue im-
 ploied their time in those exercises,
 which haue beene heeretofore spoken
 of in this little Treatise, preparing them
 selues continually to death, as all good
 & faithfull Christian persons are bound
 to doe. For they that prolong their
 preparation and conuersion vntill the
 houre of death, hauing liued loosely, &
 without the feare of God all the time
 of their health, albeit they ought not
 to despaire, (but to make the best shifte
 they can for their poore soules, during
 the small time which they haue to liue)
 yet are they in great danger, no doubt,
 and in a verie perilous estate, these be-
 ing they, of whose saluation Saint AV-
 GUSTINE doubteth. Let vs therefore
 as Saint PAVL forewarneth vs) *Do*
well whiles wee haue time, continuallye
 watching

Note wel

The wic-
 ked liuers
 wel dying
 to be
 doubted.
 Gal. 6.

Mat. 24

watching and preparing our selues for death, according to the counsaile of our Sauour, seeing we neither knowe the day nor houre thereof. Neuerthelesse, when thou suspectest that houre to be already come, then oughtest thou to be more diligent and carefull in thy preparation.

The first
aduiſe in
time of
ſickneſſe.

The ſoul
to be pur
ged be-
fore the
bodie.

The body
afflicted
for the
ſinnes
of the
ſoule.
Ioh 5.

The first aduiſe therfor, which in this behalfe thou ſhalt take, let be this, that whenſoeuer thou falleſt ſicke, (albeit thy ſickenefſe ſeeme not to be greatlye dangerous) that preſently thou be careful to prouide phiſicke for thy ſoule before thou prouide any for thy bodye. Take order therefore that thy Spiritual phiſition may come to purge thy ſoule by Confession, either before, or aſſoone as the other, to cure thy bodye by poſition: and expecte not, till the bodilye phiſition doe wil thee to doe thus, as he is bounde to doe, if he haue care to obey that which the ſacred Canons do comaund him. Wherein this moſt true ſentence is alſo recorded, that God doth many times ſend ſickenefſe of bodye, for the ſinnes of the ſoule. And

there-

therefore it may so fall out, that the cause once ceasing, to wit, sinnes: the effecte shall also cease, to wit, sickenesse.

Nowe, if hauing vsed this remedy of Confession, thy sickenesse doe still continue, then take this for a second aduise, to accept it with a cheerefull and willing mind, as a gifte which thy heavenly Father hath for thy soules health, with singular loue sent vnto thee, resigning thy selfe to suffer for his sake, whatsoeuer his diuine prouidence shall ordaine and lay vpon thee: & see thou purpose fully in al thinges to conforme thy selfe wholly vnto his most holy wil. But because the frailtye of man is great and feeling the gripes of painfull and grievous sickenesse, it shall be a verie harde matter to haue that patience & conformitye to his diuine will, which were meete and requisite to haue.

Let this be therefore the third aduise, to make thy humble Praier vnto God for the obtaining of such graces as thou wantest, and he knoweth to bee needfull for the welfare of thy soule. Procure likewise that other men maye

The second aduise in time of sickenes. Acceptation and Resignation.

The third aduise. Praier for Patience.

Iac 5.

Praye for thee, following therein the counsaile of S. IAMES the Apostle, who saith: *If any man be sicke amongst you, let him cause the PRIESTS to come that they may pray ouer him.* And thou ma-
est well hope that their Praiers made with faith, shall be no smal helpe to mitigate the pains of thy grieuous sicknes.

The 4.
aduise.Obedi-
ence &
meek-
nesse in
time of
sicknes

The fourth aduise is, that as in thy healthe either thou diddest, or at least-
wise oughtest to haue endeououred thy selfe to edifie, and giue good example to those with whom thou diddest con-
uerse, that now in time of sicknes thou be carefull also to doe the same: beeing obedient vnto them that keepe thee, & taking willinglye the medicines, and whatsoeuer for thy health shall be pre-
scribed vnto thee, be it neuer so loath-
some and against thy stomache. In like maner, thou must take heed thou shew
not anye anger, or impatience in thy speeche, especiallye to such as attende
vpon thee, and that thou giue louing
answers to them that come to visite thee, not complaining too much of the
paine which thou feelest, but recom-

Too
much
complai-
ning not
commen-
dable.

mending

mending thy selfe in humble & lowlye wise vnto their good deuotions. And thus oughtest thou in all other thinges with such good discreation & meekenes to behaue thy selfe, that they which see thee, or haue any dealing with thee, may be edified by thy conuersation, & consequently, take greater compassion of thy griefes, and helpe thee more willingly, both spiritually and corporallye also, if neede require.

The fifth aduise is, that albeit thou must take for the recouery of thy health all outwarde remedies and bodily Physicke that may be applied vnto thee, yet oughtest thou to put greater confidence in the Celestiall Physition, and in his Diuine mercy and prouidence, than in any artificiall and humane medicines, least otherwise it might happen vnto thee, as it did to king ASA, who being visited with exceeding great paines in his feete, deserued not to be restored to healthe, for that as the Scripture telleth, he trusted more to the skill of his Physition, than to the helpe of God Almightye.

The 5.
aduise in
time of
sickenes.

Gods
helpe
chiefly to
be attended.

2.Pa.16.

The sixth
advice.

Grati-
tude af-
ter our
recou-
rye.

Luc. 17.

The sixth advice is, that if through the goodness of God thou recover thy health, and be recured of thine infirmity, that presently thou remember to give vnto the author of al good things, most humble thanks, for this his great benefite: acknowledging and confessing freely, that it came principally by him, rather than by any other helpes & humane remedies. See therefore thou shewe thy selfe as grateful as thou canst vnto him, least otherwise thou bee like vnto the nine ingrateful *Lepers* whom Christ cleansed from their disease. Doe thou therefore endeavour to be like vnto the tenth, who albeit he was a forrener, yet did he by and by after he had receaued health, returne backe to yeeld thanks vnto his benefactor: whereby he deserved to be commended of the same our Lord and Saviour, and the other nine to be rebuked, and condemned for their ingratitude.

The se-
uenth ad-
vice.

The seauenth advice is, that hauing nowe recovered thy health, thou carefully indeuour, to auoide all manner of sinne, and to amend thy life hereafter,

assuring

assuring thy selfe, that for this cause it was restored vnto thee. Thou must therefore be very diligent to execute all those good motions & purposes which thou haddest, or shouldest haue had in thy sicknesse, if God did voutsafe mercifully to restore thee to health againe, as now he hath donne. For otherwise by forgetting the benefite receaued, & returning backe againe to thy vomite, & woonted manner of offending, thou shalt deserue to haue some worse thing laid vpon thee, like as our Sauour himselfe aduertised the man, whom he had cured of his thirty & eight yeers palsiey.

These bee the aduises which thou maiest vse in such infirmities as God shall permit thee to escape, and to haue thy health restored. But if thy malady be mortall, & such as wil make an ende of thy life, then ouer & aboue that hath bene alreadye saide, thou maiest take these aduises following.

The first is, that perceauing thy sicknesse to encrease, thou then a-wake thy selfe with more vigilant care, to dispose both of thy temporall and spi-

Diligent
amend-
ment of
life and
perfor-
mance of
good pur-
poses.

Iob. 5.

The first
advice in
time of
mortall
malady.

Esa. 38.
Touch-
ing last
wills.

ritual affairs, as if those words were the spoken to thee, which were deliuered by the Prophet ESAIE to king EZECHIAS saying: *Dispose of thy house, for thou shalt dye, and shalt not line.* See therefore thou make perfect thy Will, which euery good CHRISTIAN man ought to prepare in time of healthe, when he may with better ease, sounder iudgement, and more mature aduise doe the same, and not to driue it off vntill the laste houre, when all these commodities doe faile: whereby it falleth out for the most part that the Wills which are made in those extremities, are donne very imperfectly, by reason of the impediments which are incident vnto sickenesse. Hauing therefore thy Will in a readinesse, with thy satisfaction therein contained, thou mayest then, as shall seeme best vnto thee, alter, or adde thereunto any thing by waye of Codicill. But if in case thou hadst bin heeretofore negligent in this matter, and haddest not made it, or at least not so exactlye, as to content and satisfie thy minde, then maiest thou make

it a-new, at such time, as thou shalt find thy selfe best at ease, of ripest iudgement, & least letted with thy sickenes, procuring to haue some trustye friende at hande, to put thee in minde at that time of necessary remembrances.

The second aduise, to helpe thee in this case, is, that when thou hast once finished thy Will according to thy minde, hauing set downe therein a perfecte satisfaction, and cleared thy conscience both for matters of restitution & debtes (if any such be to be thought vpon) as also touching other discreete and Godly Legacies. Brieflye, hauing disposed of all thy temporal causes, endeavour thy selfe forth-with to forget quite all earthlye thinges, which thou leauest heere behinde thee, and whollye to occupie thy minde in heauenlye matters, which thou hopest shortlye to enioy: that by this meanes, the remembrance of such thinges, as heeretofore thou hast loued well, and now must needes leaue, doe not disquiet thee, or cause thee to receaue deathe more vnwillinglye, than were meete thou

The 2.
aduise in
time of
morrall
malady.

A for-
get ing
of world-
lye af-
fares.

shouldest doe. And to ridde thee the better of all these encombrances and dangerous distractions, let this be.

The 3.
aduise.

The thirde aduise, to commaund all them that be of thy house, & to require all others that come to visite and assiste thee, not to deale with thee any more in anye temporall affaires, nor to put thee in memory of such worldly thinge as thou hast borne affection vnto before: as might bee thy Riches, Wife, Children, Friendes, with other things, wherein heretofore thou tookest great delight. And then see that this be chiefly donne, when death is at hand, & thy life draweth fast to an ende: then, I say, let this aduise be most carefully executed, least the sight or hearing of such matters, might then allure or drawe thine affection vnto them, and so thy minde be distracted and carried awaye from diuine & heavenly thinges, where with thou oughtest at that time to bee onely in loue, and onely to desire and thinke vpon.

Note wel
and execute
in
time.

The 4.
aduise in

The fourth aduise, when thou seeest thy self to be in these termes, is, to cause

some

some deuout, spirituall and Godly persons to be called for, who in this so busie and important time, may assiste, & giue thee good counsaile and exhortations comforting thee either with their good speeches, or by the good lessons which they may reade out of some such spirituall booke, as may serue most fitly for thy purpose, that by this means, thy soule may more easily eleuate her selfe vp to the consideration of celestial and heauenly matters, wherein, but especially in the blessed Passion of our Saviour IESVS CHRIST, thou oughtest principally to occupy thy minde. These men may also with their zealous & frequent praiers do thee woonderful much good, calling vpon God for his diuine mercy towards thee, and beseeching our Lord & Saviour IESVS CHRIST, & his blessed Mother the Virgin Mary, with all the whole court of Heauen, to helpe and fauour thee in that houre of thy departure, being a time so painfull, and so full of perill. And in this manner must thou also praie thy selfe, as well as thou canst.

time of
metall
malady.
The assistance of
spiritual
persons.

The me-
mo y of
Christs
Passion.

The 5.
advice in
time of
mortal
malady.
The Sa-
crament
of Ex-
treame
Vnction.

A prote-
stion of
the Ca-
tholike
faith.

The 6.
advice
against
mortal
malady

The fifthe aduise is, that when thou thinkest thy life to draw very fast away, (yet before such time as thou shalt lose the vse of reason) thou craue for the last Sacrament of *Extreame Vnction*, & this must thou indeuor to receue with great faith & deuotion, & when thou hast so donne, then shalt thou make a protestation of the Catholike faith, if thou canst say any by heart, if not, to let some one be read vnto thee, wherein thou shalt protest to liue & dye, beleeuing & confessing al that our holy Mother the Catholike, Apostolike, & *Romane* Church confesseth & beleeueth. And therefore thou oughtest not to driue off the receauing of this last Sacrament, vntil the very latter end (as some very indiscreetly doe) to the ende thou maiest be of sounde iudgement, and haue perfect vse of reason, to receaue it deuoutly, & to make the afore-saide protestation sincerely and aduisedly.

The last aduise which I haue to giue in this matter, is, that hauing alreadye performed, what hath beene tolde thee in this Chapter, thou prepare & arme

thy selfe for the last conflict, which is yet behinde, in the houre of thy departure, arming thy selfe against such temptations as are woonte then commonlye to assaile vs. And to the end thou maiest the more manfully resiste and vanquish them all, and by vanquishing them obtaine the Crowne of conquest: it shall not be amisse to aduertise thee before hande, with what temptations the diuels doe ordinarilye disquiet the soul of man at her departure out of this worlde, according as we are informed by the holy Doctours that haue written vpon this matter. See therefore thou marcke wel, what I shal set downe touching this point in the Chap. folowing.

Preparation
against
the last
assaults.

OF THE TEMPTATIONS THAT
happen commonly in the houre of death,
& of the remedies against the same.

CHAP. XXVIII.

Manifold are the anguishes & anxieties which the soule of mā doth commonly feel in the perilous houre of death,

The extreame
angui-
shes of
the soul
in time
of death

death, this being the most terrible thing that can happen vnto vs in this life. For as much as at that time the soule doth suffer on euery side, and which way so euer shee turneth her selfe shee findeth great cause of corseiy and extreame annoyance. First shee suffereth in respecte of the body, from which she parteth with no small paine: she suffereth also in that she must part from the temporal things which she leaueth heere behind her: & looke how much more she loued them during this mortall life, so much more do they in that houre of death torment her. Againe she suffereth, through the great feare she hath of the straight account, which shee knoweth well shee must forthwith passe to the dreadfull Iudge, of euery thing which shee hath donne during her whole life. Shee suffereth through the horrible visiõ of diuels, which in that houre appeare vnto her, the sight whereof is an intolerable torment. But much more doth she suffer in respecte of the greuous and bitter assaultes, wherewith in that houre they farre more fiercelye set vpon her,

The di-
uel most
furious
in the
houre of
death.

than

than they euer did before.

For like as towards the ende of the worlde, & time of generall iudgement, the prince of darckenesse shall so much more terribly, and with greater rage & fury assaulte mankinde, as he knoweth better howe small a time hee hath then remaining to do the same, and to infest it any longer: euen so in like maner the diuels doe now behaue themselues towards such as be at the point of death, against whō they bende al their forces, they practise al their sleighes & subtilties: for so much as they know wel, that if the soule, in that last houre do escape their dreadfull clawes, they lose for euer what they pretended to gain al the time that shee hath liued in this worlde for thus doe the holyc Doctours commonlye affirme vpon that sentence of the *Apocalips* which sayeth, *That the*

Apo. 12.

diuell descendeth downe with great rage, knowing that he hath but a small time.

So that the anxiety and conflict of that houre shall bee so great, as no man by words can sufficiently exaggerate. The which we doe plainly see by an exam-

ple,

S. Iohn
Climacus.

An example
proving the
extreame
perills
in the
houre of
death.

A rare
kinde of
Penance.

ple that Saint *Iohn Climacus* reporteth to haue happened in his time to a religious man, whome he both sawe and knewe, and writeth of him in this manner: howe he hauing liued some-what loosely in his Monastery, fell sicke on a time euen to the very point of death: & then was in such sort rapte in spirit, that he sawe the dreadfull rigour and manner of proceeding at the daye of iudgement and doome of euery soule: and afterwards, comming to himselfe againe, hauing through the Diuine and speciall dispensation of Almightye God obtained a time of Penance, this holye man saith, howe the Monke aforesaide praised al those that were there present with him, (amongest whome was the same **I O H N C L I M A C H V S**) that they woulde all depart out of his Cell wherein he afterwarde remained all alone, vntill the houre of his deathe, which was for the space of twelue yeers after. In al which time he neuer came abroad nor spoke idle word to any man, nether did he in so many yeers eate any other foode but Bread and Water, continual-

ly remaining in his Cel, like a man that had beene astonished and besides himselfe, and hauing his eies fixed still in one place, he perpetuallye reuolued in his minde the wonderful things which he sawe in his extasie, and with the memory thereof watered his cheeks daily with streames of bitter teares. And in this maner he cōtinued vntil the houre of his death: at what time the said Saint *John Climacus*, with al the other religious persons that liued there about in the wildernes, came to visite him: who hauing broken downe the doore of his Cell which he had mured vp, & beeing entered into him, besought him hartily that before his departure hee woulde giue vnto them some good worde of edification: vnto whom he replied only this: *I tell you truely, Fathers (quoth he) if men vnderstoode howe dreadfull this last transe of Death, and howe rigorous the sentence of Diuine iudgement were, they durst neuer offende God, nor transgresse his most holy Commaundementes. Seeing therefore it is thus, wee ought often-times to fore-thinke this houre,*

and

1. Cor. 10.

The dangers fore-
seen are
more easi-
ly avoid-
ed.

The first
tempta-
tion in the
houre of
death.

and to arme and prepare our selues di-
ligentlye for this so perilous a season.
Neuerthelesse we may well hope in the
merciful goodnesse of Almightye God
our most faithfull Lorde that hee will
not permit vs (as Saint P A V L saith) to
be tempted aboue our strength: & that
the holy Angels shal be no lesse careful
(especially euery mans gardian) to suc-
cour and helpe vs in that houre of such
extreame necessity, then the diuels bu-
sic to assault and ouerthrowe vs. It shal
be notwithstanding greatly profitable
(as I say) for euery one to forethinke in
time the suggestions and temptations
that shal in that houre bee propounded
vnto them, as also the remedies & wea-
pons wherwith they may defend them-
selues: that in so doing they may more
securely escape so great a danger, and
gaine the Crowne prepared for him
that shal winne the battle. It is there-
fore to be noted howe.

The first and principall temptation,
wherewith the diuels are woont in that
houre to infest the that are ready to giue
vp their ghost, is, about their faith, ac-

cording

according as Saint AMBROSE testifieth which is the foundation of all Spiritual building, that when the principal foundation shal once faile, all the whole frame may fall to ruine. Their drifte is therefore, to intrap a man in some error of beleefe, especiallye, touching those articles, wherewith otherwhiles they assailed him in his life time and founde him somewhat feeble. The which tēptation thou canst not resiste better, than as I haue aduised thee heretofore in the 26. Chapter, that is, by despising it, laughing the diuell to skorne: and not regarding to solute his reasons. But if of force thou must needes aunswere somewhat, let it be this: *I beleene assuredly what our holy Mother the Church beleueth, and that which the holy Apostles, Martyrs, and Confessours haue beleued and taught, whose faith and Doctrine Almighty God, (who can deceaue no man) hath confirmed with innumerable miracles, and for the confession whereof so much blood of Martyrs hath beene shed, of whose holinesse no man can iustlye doubt. Sticke fast to this aunswere, and*

S. Am-
brose.

Infideli-
ty.

The de-
uil to be
despised.

T

care

care not to satisfie his other obiections and demaundes, which hee maye propounde vnto thee about this matter: & no doubt but if thou deale with him in this order thou shalt haue the victorie and winne the goale for which thou labourest. Thus reade we of a feely simple man (albeit in this pointe wise and considerate enough) who in a much like matter demeaned himselfe in like manner. This good man being in conflict with the diuell, framed this answer touching an importunate adoe which he made, to knowe what he beleued. I beleue (quoth the good man) all that our holyc MOTHER the Church beleueth. And what is that saith the diuel that your holy MOTHER the Church beleueth? Shee beleueth (quoth he) that which I beleue. And what beleuest thou, replied the diuel? Whereunto (hee answered as before saying) I beleue that our holy Mother the Church beleueth. Neither coulde the diuel albeit he questioned neuer so importunately about this pointe, driue him fro this his first answer, & thus did

The shift
of a simple man
confounding the
diuell.

the poore man gaine the victorie, and put his enemy to flight and shamefull ignominy. In like maner also shalt thou doe, if thou wilt vse the same meanes of resisting this temptation.

The second suggestiō, wherwith the wicked spirites are woont to molest vs in this houre, is of blasphemie, perswading them that are nowe at the pointe of death, to beleue or thinke some indecent & vnseemelye thing of God Almighty our Lord & maker, or of his holy Saints. With this temptation, *Eusebius* Saint *Ieroms*: Disciple is saide to haue bin grievously infested. Hereunto maiest thou resist, by retorting the blasphemy vpō the diuel himself, that propoundeth it in this manner. *I am more thā assured that my Lord God is infinitely good, & worthy of all soueraigne praise & loue: & that al his holy saints are most perfecte, & replenished with al vertue: and thou most wicked fiend, by going about to perswade me these blasphemies bewraiest plainly thy peruerse spirit, paste vp with al impiety, malice, falsehood & deceit, & therby art most woorthy to be of euery one*

The second temptation is of Blasphemie.

Eusebius.
S. Ie. om's
Disciple.

A retorting of the fiends suggestions.

despised, accursed, and abhorred. And then turning thine eies vnto thy most meeke and mercifull Lord and maker, enforce thy selfe to poure out of thy heart right humble praises & blessings, in the best wise thou canst vnto him, & by howe much more the detestable deceauer shall infest thee with these his abominable and wicked blasphemies, by so much be thou more diligent and carefull to yeelde laudes and praises vnto his most holy name.

The 3.
tempta-
tion is
despaire.

The third temptation, wherewith the diuels do assaile such as are at the point of death, especiallye if they haue beene great offendours, is despaire. For like sa in the time of health they litle thought of their sinnes, and through the infinite multitude of Gods mercies, and hope they had to doe Penance at their latter ende made smal account thereof, so in that hour of death they shal seme more grieuous & dreadfull vnto them, when they cōsider the rigour of diuine iustice whereunto it belongeth, not to suffer any one sinne to be forgotten or vnpu-
nished, and then is the time that the di-

uels

uels doe make them beleue that the contrition & sorrowfulnes which they haue in that present hour, is of no force and value, as proceeding of seruile fear. They likewise in that instant represent vnto a man al the enourmous crimes which he hath committed during al his life, as also the good workes which hee might haue donne, & by his negligence hath omitted: againe they tell him that he neuer confessed many of his sins, or at leastwise imperfectlye, and with lesse sorrowe than he ought to haue donne. In this wise they doe so gripe and torment manye heinous sinners, that no doubt but a great number are thereby driuen to desperation. This is one of the most terrible vexations, wherewith such as haue wallowed securely in their sinnes, are in this time assailed, and is in very deede so violent and harde to bee withstoode, that if the ineffable mercie of God did not giue special assistance and aide in that houre, very fewe could escape and ouercome the same. The remedye which in this case, thou must vse, is, to humble thy selfe in the sight

Note diligently.

Despaire
a most
dange-
rous te-
tation.

The Re-
medy a-
gainst
despaire
is Christ
crucified.

A Prayer
against
despera-
tion

of God Almightye, and to inuocate his diuine clemency, calling to minde the Passion of thy blessed and gracious Redeemer our lord & sauiour Iesus Christ, whose most bitter griefes, torments, & woundes thou must offer vp to his eternall Father for all thy sinnes what soeuer, saying: *I knowe my Lord, and most gracious God, that albeit my sins be great enormous. and innumerable, yet is the satisfaction, which thy most obedient Sonne my Sauiour IESVS CHRIST hath giue vnto thee, both for these of mine, & of all the whole world, farre greater, more precious, and more infinite. I knowe likewise, that thine incomprehensible mercy & piety, doth farre surpasse all my misery and impiety, and therefore I will not despaire, as CAINE and IVDAS did, especiallye knowing, howe this shoulde be, to adde a greater offence vnto my former trespasses (seeing there is not any thing that more displeaseth, dishonereth, and offendeth thee, than to despaire of thy goodnesse) wherefore I will rather hope in the multitud of thy mercies, which thou hast used towards other most unworthy sinners: &*

I am

I am assured that thine eternal trueth, & infallible word, neither can, nor will euer deceiue any man, whereby thou hast promised to pardon and receiue such as trust in thee, call vpon thee for mercy, and vnfainedly turne vnto thee, beeing contrite & sorrowefull for their sins, as I am now. This is the anker, whereunto thou must cleaue fast, & neuer forsake thy holde, albeit the deuils doe what they may to drowne thee, as is afore-saide.

The fourth tēptation is quite opposite & contrary to the former. This being a rash security & fond ouer-wening which a mā hath in his own innocēcy. For as (*Cassian* saith) when the wily and cunning serpent cannot induce a man to that excessiue feare & pusillanimitye which he thought to haue donne, & so to haue driuen him downe to desperation: then doth he craftily goe about to poste him ouer to the other extreame, by draweing him to a dangerous securitye, and blinde delight, and pleasing of himselfe, counterfeiting falsely with him, howe he hath fought manfully, & wel prepared himselfe to death: & how

The 4
temptati-
is to great
a security

he is greatly bounde to God for so many benefites most plentifully bestowed vpon him, and consequentlye ought to reioice for hauing donne so many good deedes in his life time, wherby he may wel hope, that a great glory shal be giuen vnto him in heauen: & that by this meanes he may securely without anye feare or doubt at all be willing to depart this life. With this temptation he is woont chiefly to assaile good religious men, or other spiritual persons, such as haue laudably gouerned themselves throughout the whole course and periode of this their worldly pi'grimage. Against the which diabolical deceit & treachery, this shal be a very profitable remedy, to haue such authorities of holy Scrip. in readines as serue to beate downe this vaine pleasing, and disordinate confidence in our selues, as for example: that saying of the wise man: *That no man liuing knoweth whether be be woorthy of loue or hatred*, and that of ESAIE, *All our rightnonsnesse is as a defiled cloath*: and that which our Sauour himselfe said, *When you shall haue donne*

The remedy against
vaine security &
pleasing.
Eccl 9.

Esa 64.

Luc. 17.

all things, that are commaunded you, say: we are unprofitable seruants. That also of the Psalmist: *Thy iudgements O Lord are a great and inscrutable depth:* & that sentence of the Apostle, *Howe incomprehensible are the iudgements of God.* By these & many other such like authorities thou shalt well vnderstande, howe smally thou oughtest to please thy self, or to growe secure by reason of such good workes as thou iupposcest thou hast donne, for that they maye peradventure bee distained with manye imperfections, and by that meanes be little gratefull or acceptable vnto Almightye God. In dooing thus, thou shalt remaine betweene feare & hope, which is (the most assured pathe to come to heauen) fearing by reason of thy manifolde sinnes and imperfections: and hoping through the infinite goodnesse and mercye of GOD. So that looke at what time the diuel shall goe about to make thee proude, and to presume of thy selfe, see thou depresse and humble thy selfe with the remembrance of such causes as thou hast to

Psal 35.

Rom. II.

The best way to heauen lie h betweene feare & hope.

make

make thee to feare: and when on the other-side hee shall endeavour to bring thee to dispaire, doe thou animate thy selfe with the remembraunce of such things, as iustly may moue thee to haue confidence in our Lord and most mercifull Sauour.

The fifth
tempta-
tion is of
impat-
ience.
The Re-
medy.

The fifth temptation, is, of impatience, through the paines and griefes incident vnto sickenesse, especially, if it be of long continuance. This temptation thou must vanquishe, by perswading thy selfe, that whatsoeuer it bee that thou hast donne, or doest nowe presently suffer, God doth with singuler loue, for the welfare of thy soule sende it vnto thee, that by meanes of such afflictions and paines thy soule maye be purged heere, and escape the other farre more greuous tormentes, which shee shoulde otherwise endure in the worlde to come: as also, that by meanes of these paines and afflictions in this earthly PILGRIMAGE thy merite might augment aboue, and thy future glory be increased in Heauen.

Besides these temptations already

mentioned

mentioned, we maye very well conie-
 ctur that the wicked spirites doe with
 diuers other moleste the soule of man
 in this houre of her departure, and time
 of so great distresse. It shall neuerthe-
 lesse suffice, I hope, to haue set downe
 the chiefe, and most dangerous, toge-
 ther with such remedies, as are most fit
 to be applied against the same: where-
 by, what with them, thine owne good
 praier, and those of thine assistants,
 (who shall doe verie well often-times
 to sprinkle *Holy-Water* vpon thee) as
 also by embracing the *Crucifixe*, and
 calling vpon that most sugred & sweet
 name of (I E S V S) with faith and fer-
 uour, endeououring thy selfe to wrappe
 and winde thee in his woundes: well
 mayest thou I saye, (vsing all these
 meanes) hope to receaue comforte of
 G O D Almightye, and of his blessed
 Saintes and Angells, and so most hap-
 pilye to obtaine the victorie of these,
 and all other temptations that maye
 assaile thee, and at lengthe arriue most
 fortunatelye, to that porte of Eternall
 rest and quietnesse.

Holye
 Water.

The su-
 gred
 name of
 I E S V S.

A con-

A conclusion & briefe rehearsal of all that hath bin said in this little Treatise, & of the things that enery good Christian is bound to learne & haue by hart.

CHAP. XXIX.

The sum
of the
whole
booke.

IN this little Treatise (Christian Reader) haue beene hitherto as brieflye, as might well be) shewed vnto thee, the rules & aduises, whereby thou oughtest to guide thy selfe, as wel on working, as on holy daies: and howe thou maiest exercise thy selfe in Praier, & frequent very profitably the Sacraments of confession and Communion. And because this our mortall life cannot be passed ouer without the temptations & grieuous assaultes of such our aduersaries as heere in this worlde doe enuironne vs, there are weapons and remedies giuen vnto thee to vanquish them, & to preserve thee from sinne, by meanes whereof thou maiest also obtaine such vertues as be needful for thee. Againe, for so much as this our temporal life is subiecte to many infirmities, and in fine to the dint of deathe, (which no man can

auoide

uoide) for this cause I haue in this third Impression annexed 2. Chapters more thā there was before: wherein is shewed vnto thee, in what sort thou must gouern thy selfe in time of sickenesse, whē it shall please God therewith to visite thee, as also howe thou oughtest to behaue thy selfe in the hour of death, whē our Lord shal through his holyc prouidence vouchsafe to bring thee to that time. This haue I thought to be sufficient for thee: that in case of the giuer of al goodnes thou hast receaued a good wil & desire to amend thy life, & to liue like a true Christian man, thou maiest by perusing this pamphlet, learne how to obtaine thine intent, and to haue a firme trust and confidence to enioye eternal life (which is the onely ende for which thou wast created.)

It resteth now, that for conclusion & knitting vp of this litle worke, I admonishe thee, beseech thee, & exhort thee, as much as posibly may lie in my power to do, that if thou hast once laide thy hande to the plough, & begonne to exercise thy selfe in diuine seruice, taking

Luc 9.

the

the rules & aduises which in this Treat. are prescribed vnto thee for thy guide and gouernment, that in no wise thou looke backe againe, nor let thy selfe by any troubles & toiles, which may crosse thee in this life, be ouercome and vanquished. And if at any time it should so chāce, (as wel it may do oftētimes) that by reason of certaine lets & hindrances thou shouldst be for some space forced to intermit thine ordinary & woonted exercises, be not (I say) any whitte dismaide therewith, but when this time of trouble is once ouershot, renue againe thy course, & followe it as if thou hadst neuer failed, perseuering till the ende, as it is needful if thou minde to obtaine the Crowne of life, & to winne euerlasting happines. For in doing thus, I dare on the behalfe of our Lord and Sauour assure thee, that this perseuerance shall ease the pain which at the first seemeth to be so great: & loke how much more thou shalt perseuere therein, so much more comfort, helpe, consolation, and heauenly light shalt thou receaue of his most bountiful liberallitye. Thou must

Mar. 15.

Mat. 24

Luc. 12.

Apoc. 16

not therefore, content thy selfe with once reading ouer of this litle Treatise, but it behooueth thee often to read the same. For seing the things that are treated of in this Booke, are the rules & documentes by which thou must gouerne thy self in thy spiritual life, it shal be necessary for thee to reade them ouer at all times, whensoever thou meanest to put them in practise. And besides, that the bare reading thereof shal be a laudable & meritorious exercise, and after a sort stand in steede of praier: the reiterating & often reading ouer of the same, shall helpe thee to learne by heart, what in actiō thou art bound to execute: & thus maiest thou afterwards exercise thy self in euery point with a great deale more facility. Now albeit this litle labor may profit eury one that with good & godly intēt wil voutsafe to read the same, yet was it principally framed for the simple & more ignorant sort: & for that cause I haue also thought good to annexe here in the ende such things as many of the wot not, & yet are bound to know. For if in case euery artisan thinke it necessary

This booke
should
be read
often-
times.

1. Pet. 3.

cellary to knowe such things as belong vnto his Arte: how much more is a true Christian bounde to knowe what appertaineth to his profession, (beeing an Art aboue al Arts) & to be ready (as the Apo. S. *Peter* saith) to yeeld an account of that which he beleueth & hopeth for as also of that which he is bound to do, to liue according to Gods holye wil & ordinance, & to obtain euerlasting life. Wherefore, for such as be in this behalfe blame worthy & negligent, I haue here set downe such things, as without danger of their own wel doing, they nether ought, nor cā be ignorāt of, that by reading these notes & short remēbrances, they may both vnderstande what they knowe not, as also haue commodity to learne the same, without farder seeking of other bookes. Nowe as for the textes both of the *Creed*, the *10. Com.* & of the rest, I haue here set the forth, both in the latine & vulgar tounge, for euery one to learne them, as they shal thinke it best. Neither ought any man so much to regard the words therof, as the substance and doctrine contained in the same.

SYM

SYMBOLVM APOSTOLO-
rum: which in vulgar tongue is
called the Creede.

CREDO in Deum Patrem Omnipotentem, Creatorem cœli & terræ.

2 Et in Iesum Christum filium eius unicum Dominum nostrum.

3 Qui conceptus est de spiritu Sancto, natus ex MARIA virgine.

4 Passus sub Pontio Pilato, Crucifixus, mortuus, & sepultus.

5 Descendit ad inferos, tertia die resurrexit a mortuis.

6 Ascendit ad Cœlos, sedet ad dexteram Dei Patris Omnipotentis.

7 Inde venturus est iudicare vivos & mortuos.

8 Credo in Spiritum Sanctum.

9 Sanctam Ecclesiam Catholicam, Sanctorum Communionem.

10 Remissionem peccatorum.

11 Carnis Resurrectionem.

12 Vitam eternam. Amen.

Beleeue in God the Father Almighty, Maker of Heauen and Earth.

2 And in IESVS CHRIST this only our Lord.

3 Which was conceived by the holy Ghost, borne of the virgin MARY.

4 Suffered vnder *Pontius Pilate*, was crucified, dead, and buried.

5 Descended into hel, the third day he rose againe from the dead.

6 Ascended into Heauen, sitteth on the right hande of GOD the FATHER almighty.

7 From thence hee shall come to iudge the quicke and the dead.

8 I beleue in the Holy Ghost.

9 The holy Catholicke Church, the Communion of Saintes.

10 The forgiuenesse of sinnes.

11 The Resurrection of the body.

12 And the life euerlasting. Amen

A briefe declaration of the 12. Articles contained in the Creede.

CHAP. XXX.

TO the intent thou maiest the better remember these XII. Articles contained in the CREEDE afore said wherein the whole summe of our holy Catholike faith is cōprehended: I haue

though

The first of my writing

thought good in this third Impression, to adde a brief declaration as wel therof, as also of such other thinges, which be needful for thee perfectly to vnderstand and haue by heart. Wherby thou maiest easily learn, not only to rehearse the bare wordes, but also to knowe the sence and meaning of that which thou doest beleue, confesse, and practise, or at leastwise oughtest to practise in thy life & actions. It is therefore for declaration of this *Creede* or *Symbole* to be noted that whereas Almighty God is but one in essence, & three in person, al the three persons of the most sacred & soveraigne Trinitye, are in this Creed specified, and vnto euerye one of them their peculiar Articles assigned.

The first Article sheweth vnto vs the first person of the Trinitye, to witte, the Father: vnto whome is attributed the creation of heauen, of earthe, and of all things visible & inuisible, all the which, he for vs hath by his Omnipotencye created of nothing, so doeth hee for vs, through his wisdom and goodnesse still preserue & gouerne the same.

Gen. i
Ioh. i
Heb. ii

Whereby we are put in minde, howe great loue we ought to beare vnto this our Father, who hath for vs created & conserued so many things: as also what confidence we may repose in him, and howe greatly we ought to take heede that we offend not a FATHER so Omnipotent.

Esa. 53.

Ioh. 1. 16.

Col. 1.

Heb. 1.

Luc. 1.

Ioh. 1.

The second Article declareth vnto vs, the second person of the sacred Trinitie, which is the SONNE: who touching his diuinity, is from all eternitie begotten of his FATHER, of the selfe same substance that he is, and coequal vnto him. This one onely and eternal Sonne of GOD, in that he toke humane nature vpon him to remaine with vs for a time in this worlde, is called IESVS CHRIST, that is to saye, Sauour and Anointed: IESVS (which signifieth Sauour) for that he came to saue and Redeeme his people from their sinnes: CHRIST (which is as much to say as Anointed) for that he was annointed by the HOLIE GHOST, and replenished with all grace and trueth. Hee is also called the MESSIAS, whome God ha

promised heretofore to sende vnto the worlde as our K I N G, our B I S H O P, & our L O R D, for that he bought vs with his most pretious blood: and by this is geuen vs to vnderstand, howe greatlye we are bounde to honour, loue, and reuerence him.

The third Article teacheth vs the Incarnation and temporall Natiuitye of this our Lord: for that beeing (as God) eternally begotten of his Father, without a Mother, he for our loue descended downe from Heauen, & tooke humane fleshe vpon him, & was (as man) conceiued temporallye without a Father, or any operation of man, but only by the vertue of the Holy Ghost in the most chaste wombe of the perpetuall Virgine M A R Y: and was afterwarde borne in *Bethleem* of this his Blessed M O T H E R, shee continuing euermore a Virgine. By this Incarnation of the Sonne of God, we are all regenerated, & of carnal men, made Spiritual, & the childre of God almighty in *Christ Iesus*.

The fourth Article doth informe vs of the Passion, Death, and Buriall of our

Heb. 4. 5.

Phil 2.

Mat. 2.
Luc. 2.

Rom. 8.
Gal. 3.
Col. 2.

Lord & Sauour IESVS CHRIST, who after he had preached and donne many miracles for the space of three yeeres: the *Jewes* of meere spighte and malice, accused him to *Pontius Pilate* their Iudge, who albeit he knewe well that he was innocent and cleare from anye crime, yet did he adiudge him to suffer death vpon the R O O D E, & thus was he crucified, put to death, & buried: whose holy Wounds, Passion, Crosse, & Death were causes of our life, & yeelde great consolation vnto al them that sincerely doe loue and obay him.

The fifth Article teacheth vs, howe after our Redeemer and Sauour Christ was thus put to death on the R O O D E, his most sacred soule being vnited vnto his diuinity, descended downe to hell, to deliuer from thence those holye Fathers that so manye yeeres had looked for him. And how hauing in this manner triumphed ouer deathe, (as he had already donne ouer the diuell and hell) he rose vp the third daye by his owne power and vertue, and issued out of his Sepulcher, immortall & most glorious.

This

Mat 27
Mar. 15

1. Pet. 3
Zach 9
Aug. epist
99 & 57
de fide
ad Pet.
cap. 2
Ofsee. 6
Mat 28

This example giueth hope vnto al men that belecue syncerely in him, that they shall at the last day rise vp also immortal and glorious.

The sixt Article instructeth vs, howe our Lord and Sauour Iesus Christ the forty day after his holy Resurrectiō, did with exceeding triumph ascende vp to heauen, and sitteth there on the right hande of his almighty Father: that is to say, in the selfe same glory, power, and Maiesty with the Father, enioying all the blisse which his Father enioieth, & gouerning all things equally with him. This glorious Ascension of Christ our heade yeeldeth confidence to his true members, that in case they obaye their heade and heauenly Captain, they shall one day ascend also, and raigne in heauen with him.

The seuenth Article telleth vs of the second comming of Christ our Lorde, which shal be at the last daye, when in humane fleshe he shal come with great power and Maiesty, accompanied with all his Holye Angels, to Iudge the vniuersall worlde, as well those that be at

1. Cor.
15.6
Col 2
Ioh. 11
Act. 17. 23

Act 1
Mar. 16.
20
Luc. 24.

Mat. 24.
Act. 1

2 Cor 5.
Rom. 14.

that time liuing in earth, as also al them that haue died since the world was first created, and then shall he yeeld reward vnto euery one, according to the works which they shal haue donne. This article admonisheth vs to liue with so much more vigilant care and watchfulness, as we knowe more certainly, that al our wordes, workes and thoughts are to be examined and discuffed by this most dredful Iudge, before whose tribunal seat we must necessarily al appeare.

Gen 1.
Ioh. 1. 14.
16.
Mat 28.
Rom 8.

The eight Article, sheweth vnto vs the third persō of the most holy Trinity, which is the Holy Ghost, who proceedeth from the Father and the Sonne, & is with them the verye same God coeternall and Omnipotent. And therefore we are bounde with the selfesame honour, faith, and dutiful obeisance, to reuerence & adore him. This is the comforter and spirite of trueth, that illuminateth, teacheth, & sanctifieth vs, & according to his Diuine pleasure imparteth his giftes vnto euery one.

In the ninth Article we confesse, that there is a holye Catholicke Church, to

wit,

wit, an vniuersal congregation of faithful persons which haue one selfe same Faith, Doctrine, and Sacraments. And this Church is HOLY, because it is sanctified by Christ, the head thereof, and governed by the Holye Ghost, and is CATHOLIKE, that is to say, vniuersal, for that it imbraceth al the faithful persons that in euery place and time, haue helde, & doe holde the very same faith of Christ. We confesse likewise in this Article, that in this holye and vniuersall Church or congregation, there is a communion of Saintes, that is to say, that all they that remain & dwel in this church, doe, as in the house of God, communicate one with another such giftes as they receiue, & doe one helpe another, both spirituallly and corporallly, like as the members of one bodye doe one receiue another.

The tenth Article propoundeth vnto vs the remission and forgiuenesse of our sinnes which is obtained in this holye Catholicke Church aboue-saide, by the vertue of Christs Passion, operating by meanes of such holy Sacraments, as

he

Ioh 11
Rom 6.
10.
Eph. 4.5

Ioh 17
Rom 12.
1. Cor. 1.
10 12.
Eph 4.5
Gal. 3.

Mat 16
Ioh. 20
Cip. lib 1
Ep st. 1.
Chry. 11 3.
de Sacer.
Amb. 11b.
1. de pœ-
nit. cap. 2.

1 Cor. 15
2 Cor 5
Rom. 14

he left in the same Church. Hereby are sinners to take a singular comfort: for so much as if they be truely penitent for their sinnes, and fullye purposed neuer henceforth to offend their Maker, they haue a ready meanes to recouer againe the grace of God, which through their sinns they had lost before.

The eleuenth Article testifieth the vniuersall resurrection of mē, who both iust & vniust, shal al rise vp again at the last day of iudgement, there to receaue doome in their bodies according to the good or euill which they shal haue don in this life: & thus shal the electe which haue liued wel rise vp with bright and beautifull bodies to the resurrection of life. And the damned that haue donne euill with most horrible & vgly bodies, to the resurrection of dānation, in soule & body to be euerlastingly tormented.

The twelfth Article promiseth vnto vs an euerlasting life, which shall succede after this transitory life: wherein the good rising vp in bodies & soules, shall raigne eternally, and enioy the inestimable treasures of happines, beeing

exempted

exempted frō all such miseries & griefs as in this temporall life we daily finde. And the wicked, being also in bodye & soule resuscitated, shall remaine in perpetuall paines, and abide more terrible torments, than the tongue of man is able to expres. This article giueth great comfort vnto them that are good Christians to abide all aduersitye with patience, considering that eternall life which we expecte and hope for, where beeing exempted from all euill, we shal enioye all good thinges, and raigne in euerlasting happinesse. This worde *Amen*, annexed to the ende, sheweth the most certaine & infallible trueth of the Christian faith & Confession which is contained in this CREEDE.

*THE DECALOGVE, OR
ten Commaundementes of the
Lawe of God.*

NON habebis Deos alienos coram me. Exod. 20

2 Non assumes nomen Domini Dei in vanum.

3 Memēto vt diē Sabathi sanctifices.

4 Hono-

4 *Honora Patrem tuum, & Matrem tuam*

5 *Non occides.*

6 *Non mœchaberis.*

7 *Non furtum facies.*

8 *Non loqueris contra proximum falsum testimonium.*

9 *Non concupisces domum Proximi tui.*

10 *Non desiderabis uxorem eius.*

THOU shalt haue no other Gods but me.

2 Thou shalt not take the name of thy Lord God in vaine.

3 Remember that thou keepe holie the Sabaoth day.

4 Honour thy Father & thy Mother.

5 Thou shalt not kill.

6 Thou shalt not commit adultery.

7 Thou shalt not steale.

8 Thou shalt not beare false witnes against thy Neighbour.

9 Thou shalt not couet thy Neighbours house.

10 Thou shalt not desire thy Neighbours wife.

*A DECLARATION OF
the Decalogue, or Ten Com-
maundementes.*

CHAP. XXXII.

LIKE as in the Creede aforesaid we haue beene informed what we are bounde to beleue: euen so in these ten Commaundementes we are taught by our Lord God, what his will is that we shall doe to obtaine euerlasting life. Wherefore the summe of his first precept is this, to beleue in one true and onely God, which is the Father, the Sonne, and the Holy Ghost, as is aforesaide in the declaration of the Articles: & that to him alone we must giue adoration, honour, and reuerence, louing this our God aboue all thinges with all our heart, with all our soule, and with all our might and power. In so much as no other thing ought to be honoured, loved, and reuerenced like ynto him. Wherby thou maiest learne that al Idolatry, all superstitious obseruations, all inchauntmentes, witchcraftes, and vse
of

The first
Comman-
dement.

Deut. 6
Mat. 22.
Luc. 10.

of magical arte, with euery other kinde of dealing, whereby, either an expresse, or included couenant and paction is made with the diuell, and anye honour donne vnto him: al this (I say) as also al kinde of southsayings, diuinations, and geuing of credite to those whome wee fondly cal wise-men, or women, is vtterlye forbidden & condemned by this Commaundement.

The se-
cond co-
maunde-
ment.

Deut 5
Zach 5

In the second precept wee are prescribed, how to vse our tongues in diuine seruice, being by the former instructed, howe to guide our hearts towards our Lord & God. The content & meaning of this Commaundement, is, that we vse the name of God in holyc & reuerent wise, and that we take heede of nameing the same vainelye, or irreuerently. Now, we are then said to vse the name of god wel & duly, whē we praise him, thanke him, confesse him, inuocate & announce him, & with reuerence vse his most sacred word, as also when vpo any great necessity we swear by it truly and with due reuerence. And contrary-wise, then is the holyc name of God

vttered

uttered in vaine, and this precept transgressed, when we sweare without these circumstances: much more when we forswear our selues: but most of all when we blaspheme God, or his most holy Saintes. Such also, as blaspheme, or curse his other creatures: or hauing power to performe their vowes which they haue made before do not accomplishe the same, al these offend against this Commaundement.

In the third precept we are informed howe we ought to serue God almighty with our works. In consideration whereof he cōmandeth vs here to kepe holy, and to sanctifie the Sabaoth daies, that is, the Sundaies, & other festiual daies, ordayned by our holye MOTHER the Church, refraining on those daies to doe any seruile workes, or such other temporal affaires & busineses as might cause distraction in our soules: attending onely to those thinges wherewith God may be most honored & our souls inflamed in loue and seruour towards him. As for example, to heare a whole MASSE, to hear the Sermon, or Lesson,

Leuit. 27

Num. 6

Mat. 14.

1. Tim. 5

The third
cōmaun-
dement.

(if

(if there be any) with other Diuine Seruice, such as the time and place wherein thou liuest, shal afford. In like manner, to praise God for the benefites which thou hast receiued of his most liberall hande, to be sorrowfull for thy sinnes committed against his maiesty, to honour his Sacramentes, & with dutifull reuerence to receiue them, to be diligent in doing workes of mercy. With these, & other such like workes, the holye daies are sanctified, according to the meaning of this precept. Wherein note, that he that worketh on holye daies, (except it be some final matter, or some worke of Charity, or else that he be compelled thereunto by some vrgent and great necessity) offendeth against this precept. The which we breake in like maner, when hauing conueniēt means, we heare not a whole MASSE on these daies: & finally, whē in steed of the holy works & exercises aboue named (wherein the holye daies ought to be imploied) we spend thē in contrary workes, where with God is displeased, then (I say) we offend against this Commaundement.

Note
well.

These

These three preceptes aboue declared, are the Commaundementes of the first table, which appertaine to the honour of God, and teache vs, howe in worde, worke, and thought, wee are bounde to behaue our selues towardes him. The other seauen that followe, are called the Commaundementes of the second table: and instructe vs, howe towardes our Neighbours we ought to behaue our selues.

In the first whereof, & fourth in order, we are commaunded to honour our Parentes that brought vs into this world: vnto whom, next vnto God, we are bound to yeelde al loue, reuerence, honour, and obedience: for so much as of them, next vnto God, we haue receaued the beeing that we haue. And therefore we must of duty, in al honest things which they commaund vs, obay & execute their wil and pleasure. And if it so chaunced that they shoulde fall into pouerty, wherby they might stand in neede of our seruice & succour, then requireth our duty, liberally to prouide for them,, diligently to serue them, and

Exod 20
Mat. 22
1. Tim. 1
Iosep lib
3. antiq.
cap. 6
Orig ho
8. in Exo.

Rom. 13
Iac. 2
Gal. 5
Aug. Ibid
Eph. 6
Col. 3
Deut. 5
Eccl. 3
Mat 5
Mar. 7
Deut. 15
1. Tim. 5

X patient-

Aug con
Adm ca
6 supra.
Exo. 2

patiently to abide the troubles & pains which they maye put vs ynto, like as they did patiently bring vs vp, & beare the infirmities of our infancye. By this precept we are likewise commaunded to beare the like loue, obedience, and reuerence to our Spirituall Fathers, and to al our Superiours, as are BISHOPS, PRIESTES, religious persons, & prelates of the Church, KINGS, PRINCES and secular powers. The like duty are Schollers also bound to shewe to their Teachers, Seruants vnto their Masters, and Wiues vnto their Husbands. Hereby alsoal Parentes and Superiours are warned, what loue and speciall care they are bound to haue of their Children, and of all such as be vnder their gouernement.

Th. 6th
c. maun-
dement

Rom. 13
1. Pet. 2

In the fifth precept we are forbidden to kil, strike, or any waye to hurte our Neighbours bodye, or corporal health, of our owne authority: albeit a man may wel by an hority of the Lawe, or Magistrate, be an executioner of iustice, doing his duty therein orderly, and without any malice. By this precept is also

forbid-

forbidden all iniurye, or reuiling of our Neighbour, all hatred, rancour, desire of reuenge, and euerye other inwarde affection, whereby either *Murder*, or some other externall action to endamage our Neighbour, is woonte commonly to proceed. The obseruing therefore of this precept requireth great mildnesse & patience in all our doings, & that we beare with our Neighbours imperfections, & forget their iniuries, pardoning with such loue their offences, as we woulde desire God almighty to pardon ours. Mothers also doe greatly transgresse against this Commaundement, which procure vntimely birth, and destroy the fruit conceiued in their wombes; as also al they that giue them instruction, or any kinde of help thereunto. In like manner they that kil themselves, maim, or cut off any of their limmes, or otherwise in rage doe iniury their owne bodies, or through impatience wittingly by disordinate diet, or other vnfitte meanes, seeke to shorten their daies, all these doe offende flatlye against this Commaundement.

Leuit 19

Exod. 13

Mat 5

Pro. 20

Deut. 32

Rom 12

Note.

The sixth
Commaun-
dement.

Iob. 32
Gen. 6. 8
Eph. 5
Eccl. 9
Pro. 5
Cypr. de
Syn. Cler
2. Pet. 2
Iob. 31
Thren. 3

Tob. 4
2. Cor. 5
Gal. 5
1. Tit. 2. 3
4. 5
The se-
uenth
Commaun-
dement.

In the sixth precept is adultery, forni-
cation, & euery other carnall acte for-
bidden, except that of *Matrimony*, be-
ing orderlye obserued. In like manner
all occasions are prohibited, by reason
whereof anye such vnlawfull actes doe
commonlye proceede, as bee carnall
thoughtes, dishonest wordes, prophane
songes and ballets, the reading of amo-
rous and foolish discourses, wanton
lookes, lasciuious gestures, too much
familiarity and conuersation with dan-
gerous persons, excesse in eating and
drinking, too much cherishing of the
body, whereby it is inflamed, and made
more subiecte to temptation: briefly, all
such occasions are forbidden, as maye
endaunger the integrity and charittye
which God requireth at our handes,
which we ought with great carefulnes
to keepe, both in our soules and bodies,
in our hearing, seeing, touching, and in
all our other senses and powers, to sa-
tisfie this Commaunbement.

In the seuenth precept is forbidden
the stealing of other mens goods, ei-
ther priuily or pertly, against the ow-

ners will: as also each other vnlawefull
 seasing or withhoulding of that which
 is not our owne, be it by stealthe, vio-
 lence, or any fraude & cofinage, or else
 by vsury, or some kinde of other vnlaw-
 ful bargaine, whereby our Neighbour
 is defrauded, and suffereth any losse &
 hinderance. Whereupon it followeth,
 that they which in their traffiques and
 dealings doe not vse equity & vpright
 dealing, offende against this precept.
 Such also, as pay not their Creditours,
 hauing meanes to doe the same, or that
 finde any lost thing, and restore it not
 againe either to the true owner, or to
 the poore (if the owner be not extant,
 in case such things were not reputed to
 be forsaken of him to whome they ap-
 pertained before.) Finallye, all fraude,
 deccipte, and tretcherye, whereby our
 Neighbours goods are damnified, to
 whom our Sauour and Lord will haue
 vs to beare great loue and charitye, and
 not to doe otherwise vnto them, than
 willingly we woulde haue them to doe
 to vs (yea his diuine pleasure is, that we
 should doe for them al the good which

Exod 20
22.

Zac. 1

Amos. 6

Mich. 3

they may conuenientlye require at our handes, and we likewise conuenientlye performe vnto them.) Whosoeuer faileth in any of these thinges aforesaide, doth transgresse this Cōmaundement.

Exod. 20
Pro 19
Dan. 13
The eight
cōmaundement.

In the eight precept al such harme is forbidden, as through our speeche and wordes may be procured to our Neighbours: as for example, to bear false witness against them in place of iudgement, which is a thing that is principally forbidden vs by this Commaundement: as also to speake such wordes out of iudgement, as might either impaire, or quite ouerthrow the credite & good name of our Neighbour. In like manner to reueale such imperfections & faults, as we know by other men, to them that knowe them not. Whereby they are either defamed, or else made lesse account of than they were before, especiallye, when such thinges are reuealed with wicked intent, and to those that can by no meanes redresse them. By this precept are likewise forbidden, all detractions, murmurings, speaking euill, and slaundering of other men, all

scoffing

scoffing, taunting, and telling of lies, albeit ther shal ensue no harme or prejudice thereby vnto our Neighbours. Finally we must beware of speaking, or saying any thing, whereby anye harme at all may arise vnto other men.

The ninth precept is in manner of a declaration of the seauenth, thereby to norifie vnto vs the better, what charity God will haue vs to vse towardes our Neighbours, & how far off we ought to be from doing them any euil, seeing we are not onely forbidden to take their goods by outward meanes from them, but also to desire inwardly in our hartes any vnlawfull vsurpation of the same. And like as the desire and coueting of these things is prohibited vnto vs, euen so are we to vnderstande, that euery other deliberate will and desire of anye thing that maye be prejudiciall to our Neighbour, is vtterly forbidden.

The tenth precept is as a declaration of the sixt, to do vs the better to vnderstand, what purity of heart our Lord requireth of vs. For so much as wee ought not onely to beware of commit-

Deut 5
R m 1
Gal 5
The 9.
cōmaun-
dement

The 10.
cōmaun-
dement.

Mat. 5
Iac. 1

ting adultery, fornication, or anye other carnall acte, as hath bin aboue saide in the sixt precept: but also not to haue any concupiscence or desire with determinate cōsent, which sufficeth without committing any outward acte, to defile our souls, & to procure the losse of gods diuine grace and fauor towards vs.

Mat. 22
Mar. 12

This brieife declaration of these ten Cōmaundementes shal giue thee some light, aswel to knowe how to keep the, as also to vnderstand how to make thy confession aright when thou hast offended in any of the. Note moreouer, that al these 10. Com. are, according to the doctrine of our Sauour, reduced vnto 2 of Charity, the one towards God, & the other towards our Neighbour. For as much as he that loueth God syncerlye, performeth duely the three precepts of the first table, appertaining to the honor of God: & he that loueth his neighbour with that synceritye that he doth himselfe, shal fulfil the seauen precepts of the second table, which instructe vs, howe we ought to gouerne our selues towards our Neighbours.

OVR LORDES PRATER

which CHRIST him selfe made: instructing thereby, both his Dissiples, & all vs, howe we ought to PRAY, & aske for all necessary things, as well for our soules as bodies, the which he did in Seauen petitions contained in this Praier.

Mat. 6
Luc. 11
Aug. in
Euch. cap
115. & lib
2. de ser.
Do. ca. 19

PATER noster qui es in Cœlis.

- 1 Sanctificetur nomen tuum.
- 2 Adueniat Regnum tuum.
- 3 Fiat voluntas tua, sicut in Cœlo & in terra.
- 4 Panem nostrum quotidianum da nobis hodie.
- 5 Et dimitte nobis debita nostra, sicut & nos dimittimus debitoribus nostris.
- 6 Et ne nos inducas in tentationem.
- 7 Sed libera nos a malo. Amen.

OVR Father which art in Heauen.

- 1 Hallowed be thy name.
- 2 Thy kingdome come,
- 3 Thy will be donne in earth as it in Heauen.

4 Geue

- 4 Giue vs this day our daily Bread.
 5 And forgiue vs our trespasses, as
 we forgiue thē that treispassc against vs.
 6 And lead vs not into temptation.
 7 But deliuer vs from euill. *Amen.*

*A DECLARATION
 of the Pater noster.*

CHAP. XXXII.

THIS Praier is of al other, the most
 holy, and most excellent, as well
 in respect of the maker Iesus Christ our
 Lord and Sauour: as also, for that in so
 fewe wordes, we are taught, howe to
 aske all that is needefull both for our
 soules & bodies: & it is deuided into a
 preface or procme, & seauen Petitions.

Mal. 1
 Rom. 8
 Gal. 4
 Cyr. r. n
 ser. de O.
 rat. Dom.

The preface is, *Our Father, which art
 in Heauen:* which are very fitte wordes
 to stirre vp such attention and deuoti-
 on in vs, as is meete for the saying of
 this Praier. For heereby we are put in
 minde, that we speake to the most high
 and Omnipotent God: whome we call
 Father, for two causes. First in respecte

of

of our creation, hee hauing created vs, as he did all other creatures: secondlye in respecte of our adoptiō, sith through Iesus Christ his onely naturall Sonne, he hath receaued all them that beleue in his holy name, for his children adoptiue. Againe this worde, *Our Father*, doth vs to vnderstande, what honour, obedience, and loue we are bounde to beare towards such a Father, as also, what Charitie wee ought to haue amongst our selues, being al breethren, and the children of one Father. These wordes, *Which art in Heauen*: aduertise vs that we must lifte vp our heartes and desires to Heauen, where our Father is: and that wee must liue heere, not like Terrestriall, but Celestiall Citisens, in that our Father is resident aboue in Heauen. Who is saide to bee there, for that hee appeareth there in glorious manner vnto his Elect, albeit he is also in euerye other place in essence, presence, and power.

The first petition is, *Hallowed be thy name*: a petition truely worthy the childre of such a Father. For so much as the

Note.

Mat 5

1. Cor. 10

Rom 15

Eccl. 36

prin-

principall care which good children ought to haue, is to procure and desire whatsoeuer concerneth the honour & reuerence of their Father. In this manner doe we in this first petition couet & desire that almightye God our Father may be hallowed and sanctified in vs: that is, that he may be known, honored, and reuerenced of vs, we by his grace demeaning our selues iu such sort that all they which see vs, may be stirred vp to praise and glorifie this our Heauenly Father.

Mat 5
Luc. 1
Phil 2.
1. Pet. 3
Mat. 6
Rom. 14
Psa. 22. 79
Luc. 1. 17
1. Cor. 3. 4
Eph. 1
Phil 1
Heb. 11
1. Pet. 2
Job. 7

The second petition is, *Thy kingdome come*: whereby we shewe the great desire we haue, or shoulde haue to abandon this exile, and to come to that heauenly & euerlasting kingdome, which God hath prepared for those that loue him, vnto the which kingdome wee craue by these words that he wil voutsafe to bring vs. And whiles this our desire is deferred (for so it is conuenient that it shoulde bee) wee praye in this Petition, that his kingdome of grace maye come vnto vs: that is, that God by his grace may raigne in vs, and that

no sin may haue any place in our soules, to hinder vs from seruing this Celestial king, with whom we hope one daye to liue and raigne eternally.

The third petitiō is, *Thy will be donne in earth as it is heauen:* wherein we craue grace to obay God with like conformity and readinesse here in earth, as the Angels and all the electe doe obay him in heauen, and are continually conformable vnto his diuine will. And therefore when we make this petition wee must bee verye carefull that with our workes we doe not contrarie to that which we aske with our wordes, but that we enforce our selues to obay god perfectly, & cōtinually to cōforme our selues to his diuine wil, as wel in aduersity as in prosperity, saying alwaies in euery thing that he shall sende vnto vs, *Thy will be done in earth as it is in heauē.*

The fourth petition is, *Giue vs this day our daily bread:* wherein we begge of our holy Father, like poore & needy creatures, sustenance of body and soul, such as may be necessarye for vs in this our tēporal life. For our bodies we beg

vnder

Psal. 102

Rom. 1

Act. 9. 21

Deut. 12

Heb. 13

Iac. 4

1. Pet. 4.

Iac. 1

Psal. 39

Deut. 10

Gen. 28

1. Tim. 6

Pro 30

Psal 144

vnder the name of Breade, all other necessary thinges for the intertainment of this our transitory life: & therewith (according as they shall be giuen vs) we ought moderately to be contented. For our soules, we craue Spiritual Bread, that is to say, his diuine word, being a sauary sustenance for our soules, as also that most B. Sacrament of the *Aultar*, with the other Sacramentes of the Church, which doe wonderfully feede, comfort, and recure the infirmities of our soules.

The fifth petition is, *And forgiue vs our trespasses, as we forgiue them that trespass against vs.* In this petitiō we craue the most grieuous & dangerous debtes of this life to be forgiuen vs: to witte, the sinnes which wee haue committed, whereby we remaine obliged & thrall to most greuous punishementes. By annexing these words, *as we forgiue them that trespass against vs:* we are donne to vnderstand, that if we will haue God to acquite & forgiue our debts, we must acquit other men. & forgiue them that haue any waies offended vs. Otherwise our petitiō shal in no wise be allowed.

Mat. 4
Amos. 18
Eccl. 15
Pro. 9
Mat. 26
Ioh. 6
Hier. in 6
cap. Mat
Cipe in
serm. de
o. at Do.
Amb. lib
5. de Sac.
cap. 4
Thren. 4
1 Cor. 10
Leuit. 26
Num. 5
Exod. 32
Luc. 7

Mat. 6. 18
Eccl. 18

The next petition is, *And leade vs not into temptation*: whereby we craue succour & helpe of God almighty, (knowing that we haue many enemies to fight against in this life) to the end that with their temptations and trecheries we be not ouercome: but that resisting manfully against the Worlde, the Fleshe, and the Diuell, we maye thereby merit at length to be crowned like woorthy Conquerours.

The seauenth & last petition is, *But deliuer vs from euill*: wherein we craue of this most bountifull and louing Father, that he wil voutsafe to preserue vs from the perils, troubles, and calamities of this life, and from euerye other euill that may withdrawe or hinder vs from his Diuine Seruice, and from the obtaining of that which we haue in this prayer required.

The last worde, *Amen*, which is as much to say, as So-be-it: is a confirmation of that which we haue craued, by which we shewe the desire & hope we haue to obtaine our former petitions.

Aug.in
Euc.c. 74
Mat. 4 26
Heb 2
2 Thes. 3
1. I. h. 2

2. Reg. 3
Pro 0
Eccl. 23
Hier. 2
Tob 1. 2
Psal. 33

2. Cor. 1
Amb.in
Psal 40
Hier.in
ca. 6. Mat.

THE SALVTATION ANGE-

Luc. 1
Chry Bas
& Iacob.
in Liturg.
Aug. ser. 2
de An-
nuntia-
tione.
Amb. in
ca 1. Luc.

licall, which is that, wherewith our
Blessed LADIE was saluted by the
Angell Gabriell.



AVE MARIA gratia plena, Domi-
nus tecum: benedicta tu in mulie-
ribus, & benedictus fructus ventris tui
IESVS. Sancta MARIA Mater Dei,
ora pro nobis peccatoribus nunc & in ho-
ra mortis nostrae. Amen.

HAILE MARIE full of grace, our
LORDE is with thee: blessed art
thou amongst women, & blessed is the
fruite of thy wombe I E S V S. Holye
MARIE Mother of God, praye for vs
sinners, nowe, and in the houre of our
death. Amen.

An exposition of this Salutation.

CHAP. XXXIII.

FIRST, we must vnderstande howe this Salutation is the most holy and Diuine praier that can be possibly rehearsed next vnto the former of the *Pater noster*. For so much as this Salutation was framed by the Holy Ghost: & deliuered by meanes of the Angel Gabriell, of Saint ELIZABETH, Mother to Saint IOHN Baptist, and of our holie Mother the CHVRCH. Wherefore we ought to take great comfort & delight in that we are instructed in this manner howe to salute and craue the fauour of our Blessed LADY, seeing her intercession is so profitable vnto vs, and so effectually with God Almighty. Whereupon the Holye Fathers (beeing illuminated with the Holy Ghost) haue alwaies obserued this maner of saluting & calling vpon her, which all true Christians haue euermore with common consent vsed, and doe vse also in these our daies.

Luc. I.

Y

The

The first part of this salutation, *Haile MARY full of grace, our LORD is with thee, blessed art thou amongst women:* was vttered by the Angel whē he came to announce the Celestiall Myſtery of the Incarnation of the Sonne of God in the blessed virgins moſt ſacred wombe, whereof euerye time wee ſay this Salutation, we ought to be mindful, yeelding moſt humble thanks to God for this diuine myſtery, which was the beginning of our Saluation. By this word *Aue*, which counteruaileth. *Reioice, or God ſaue thee:* is declared the zeale which the Angel had, as alſo, that wee ought to haue towards this moſt holy Virgin, inuiting her oftentimes with this worde to be ioyfull and gladde for this diuine myſtery, & expreſſing thereby the contentation which wee feel through the manifold graces that were beſtowed vpon her. This word *MARY* (being the holy name of our ſoueraigne *LADY*) the Angel did not vtter, when he ſaluted her, but is added by the holy *CHURCH*, as wel to ſignifie the better vnto vs, who it is that we ſalute, as alſo

to stir vp a deuotion in vs towards this holye name of MARY, which is interpreted LADY, illuminated, or illuminatrix, and starre of the Sea: all the which names (as euey man perceiueth) maye be right fitlye applied vnto her. This worde (*Full of Grace*) is the first thing for which the Angell praised her, and that right worthely. For so much as the grace of God is the greatest good, and the most pretious treasure that may be possibly desired, wherewith all other good things are iointly giuen vnto the soule of man. With this diuine grace the blessed Virgin was more abundantly replenished than euer was anye pure creature, as beeing elected to a much higher dignity and prerogatiue, that is, to be the Mother of God Almighty. Our Lord is also woont cōtinually to graunt vnto euey one such graces, as be necessary for the state, wherunto he electeth thē. It followeth, *Our Lord is with thee*: that is to say, he that properly & absolutely is Lord, (which God alone is) is with thee. For albeit other mē here in earth are called Lords

Amb.in
1 c. Luc.
Vide Bō
Ser 9 ex
pādis.

as hauing a certaine superiority & rule giuen vnto them ouer certaine persons: yet are they but seruantes, and the creatures of this one only Lorde, who hath of himselfe all souerainty, and absolute authority ouer all men.

This LORD was therefore with our Blessed LADY, sithe hee delighteth to dwell in the soule full of Grace, as hers was. And therefore, they that desire to haue this LORDE to dwell with them, must first procure to haue his Grace, without the which hee will neuer enter into their souls. It followeth, *Blessed art thou amongst women, or, aboue all other women*. By which speeche the Angell shewed, howe much our LADY passed all other women in the giftes and priuiledges that were bestowed vpon her. *Blessed amongst women, or, aboue all women*: for that she was both a Virgine, & a Mother together: which prerogatiue, neither hath beene, nor shall be euer graunted to any other woman. *Blessed also amongst women*: for that shee was exempted from the common curse and malediction laide vpon all women, to

Esa. 7,

Ezec. 44.

witte,

witte, that they should bring forth their children with dolour and paine, where the B. Virgin contrariwise, as shee conceived her Sonne without corruption, or any detriment at al to her most pure Virginitie, so did shee bring forth her Sonne without any pain or griefe at all: yea, with inspeakeable ioye, seeing her selfe to be the Mother of such a Sonne: as also, before Birth, in Birth, and after Birth, to remaine a most pure & immaculate Virgin. Blessed againe is shee amongst all women, because of all women and men shee hath beene hitherto in al ages continually Blessed & shal be of al generations exalted euerlastingly.

The second part of this Salutation is, *Blessed is the fruite of thy wombe*: With which words Saint ELIZABETH saluted our LADY at such time, as beeing conceived with the Sonne of God, she came to visite her. The which speeche right woorthelye appertaineth to our Blessed LADY, for that of such a Tree, expedient it was, that such fruit should proceede. Blessed is the Mother, but much more the Sonne, who was the

Mat. i.

Luc. i.

Luc. ii.

cause of his MOTHERS blessednesse. Blessed is the tree that brought forth the fruite of LIFE vnto vs, but much more blessed is the fruite of LIFE it selfe, whereby at such time as we eate it woorthely, we are made blessed, and receaue the true & perfecte LIFE. And to make vs vnderstand the better, what this blessed fruit of the Virgins wombe is, the CHVRCH addeth this worde IESVS, the most holy name of our Saviour, which is a most sweete honnye combe in the mouthe of him that pronounceth it: a most melodious musicke in the eares of him that heareth it: a soveraigne ioy, and inestimable consolation in his heart, that deuoutlye doth contemplate vpon it.

Nowe the holy Church shee addeth also a third part to this Salutation, saying: *Holy MARY Mother of God praye for vs sinners, nowe & in the houre of our death.* The which wordes are a shorte Praier and holy Petition, whereby wee recomende our selues to this most sacred LADY her protection, confessing the great efficacie and puissance of her

praier

Act. 4.
1. Pet. 2.
Phil. 2.

Vide ant.
Beu. Ro.
& nota m
ex edict.
Concil.
Trid. editum.

Praiers to Almighty God, and howe we beeing sinfull wretches, doe stande in great neede of her Praiers, shee being innocent and pure from al spotte of sinne: vpon whom, if in our distresles we inuocate with faith and feruent deuotion, we may hope assuredlye (howe greatly soeuer wee haue offended) to finde reliefe and succour in this *Mother* of mercy, as all sinners haue euer more by triall experienced, who in their necessities haue made their refuge vnto her.

The last worde, *Amen*, may be vnderstoode, as is afore-saide, in the ende of the *Creede*, or *Pater noster*.

These thinges thus explained, as thou seest, be the points which at least, euery good Christian is bounde to haue by heart: to the ende he maye vnderstande what hee is bounde to beleue, and to doe: as also howe hee ought to Praye, to obtaine the fauour and grace of God Almightye, whereby he maye afterwarde be made partaker of the glory Celestial, and euerlasting happinesse.

*HEERE FOLLOWETH A
Praier or Meditation, wherby the soule
is stirred vp to a reuerence & loue of
the Blessed SACRAMENT, be-
fore such time as a man
receaueth it.*

Iob 40.

MOST high and dreadfull, most
sweete and bountifull Lord and
Saviour IESVS CRIST who art really
contained in this most miraculous Sa-
crament, which I both desire, and pur-
pose to receaue: beholde, howe I come
fraight with feare and hope vnto thee,
to be visited, fedde, and comforted of
thee. I feare, considering the incom-
prehensible highnesse of thy most infi-
nite Maiesty, & the inspeakeable base-
nesse of my most wretched miserie: I
thinke, O Lord what thou art, & what
I am. Thee, I acknowledge to be my
Maker, and the Maker of all thinges:
Omnipotent, Eternal, Infinite, ful of al
wisedome, vertue, and incomprehensi-
ble holines. Thou art he, before whose
face all the pillers and Celestiall poten-
tates doe quake, and vnto whom al the

Iob 40.

Angeli-

Angelical quiers doe yeelde adoration & due reuerence. I contrarywise, knowe my selfe to be a most vile & filthye creature, a cōtemptible caterpillar, a wretched worme, a vessel of corruption, full of all miseries, conceiued and borne in sinne, vnable to doe any good, inclined to all wickednesse. Howe may then so abiecte & abominable a caitife, present himselfe before so great a king? What hath mire and filthe to doe with Celestiall puritie? Darckenesse with light? The most sinfull of al sinners, with of al Holies the Holiest? If that holy man *S. Iohn Baptiste* (being sanctified in his mothers wombe) durste not touche thy most sacred Heade when thou camest to be baptised of him, howe shal I presume, not onely to touche, but to Receaue thee in this most holy Sacrament fraught with filthe, and wallowing in al wickednesse, euen frō my very infancy?

The faith which that deuout Centurion had in thee, caused him to repute himselfe vnworthy, that thou shouldest enter into his house: Howe then shall I hauing a much more feeble faith and

deuo-

Phil 2.
Heb. 1.
Psal. 96.
Psal. 103.
Psal. 78.

Psal. 50.
Iob. 4.

Luc. 3.
Mat. 2.

Mat. 8.
Luc. 7.

deuotion, receiue thee into my vnclean and vnworthy habitation?

If so great purity and holinesse were required for the eating of the Shew-breades of the olde Lawe, which were but a shadowe of this most soueraigne Sacrament, howe shall I eate the bread of Angells, being so impure, & estranged from al holinesse? how may so haynous an offendour as I am, presume to approche, hearing the Prince & chiefe of al the Apostles to cry out, *Goe farder frō me (o Lord) for I am a sinful creature.*

Luc. 5.

I languishe (O my soueraigne Lorde) and tremble when I consider thy highnesse thy dignitye, and what thy holye Saints haue saide and donne vnto thee: but much more am I confounded when I cal to minde mine owne malice & ingratitude, how all the yeeres of my life haue beene consumed in sinne & blindness, in iniuries & crimes committed against thy diuine Maiestye: without any feare of thy threats & punishments, without any regarde, or thankefulnesse for thine infinite benefits: yea rather re-
nuing in most impudent wise, not once,

but

but oftentimes, thy cruell torments, and most painefull Passion, Crucifying that Lord a-freshe with so manye greuous abominations, who with so great Charity voutsafed heretofore to bee Crucified for my Redemption.

Wherefore, (O most righteous Lord) if thou loke vpon mine iniquities, how may I present my self before thee? what can I hope for at thy hands, but the tormentes due vnto my trespasses? What shall it be other to receave thee, than with my impudency more heinously to offend thee? What other to eate thee, than to eate the iudgement and condemnation of my soule.

Psal. 30.

I. Cor. II.

Neuertheles (O most merciful Lord) albeit my sins doe astonie me, although the greatnesse of thy Maiestie doe appale me, yet doth thine incomparable mercy (which surpasseth all thy works) cause me to haue confidence: thine ineffable bountye maketh mee to hope and trust in thee: thy most benigne clemency emboldeneth me to appeare & present my selfe before thee: for looke how much my misery & vnworthinesse

Psal 83.

is

is greater, and so much more shall thy mercy shine forth, vnto safeing to admitte him to the foode of Angels feast, who acknowledgeth himselfe of al mē, to be the most vile and wretchedest.

I remember, O my Comforter, and thinke vpon those most sugred wordes, which thou spokest, wandring vp and downe in this worldly Pilgrimage, and comforting the poore and feeble, the wretched and sinfull, such as I my selfe am. The which wordes, O Lorde, doe in like manner greatly comforte me, & giue me courage to creepe and come vnto thee: fith this is my fixed faith, that whatsoeuer thou diddest then say, thou likewise sayest now, & what then thou diddest worke, thou art readye now to doe the same. Thou sayedst (O Lord) *Come to me all yee that trauell and are laden, and I will refreshe you.* Behold me (O sweete Sauour) sore loadened & greued with the burden of my sinnes who stand in great neede, and humbly craue to be comforted & refreshed by thee. Thou saidst (O Lord) that, *The sounde haue no neede of the Phisition,*

Mat. II.

such as are sicke and feeble, & howe thou
 camest not to call righteous men, but sin-
 ners: And therfore it was publikey re-
 ported of thee, that thou didst receaue
 sinners, and diddest eate & drinke with
 them. All this maketh well for me, &
 giueth me cause of great trust & conso-
 lation, in that I knowe my selfe to bee
 sicke, sinfull, & more miserable than a-
 ny man. Beholde therfore (O heavenly
 Phisition) I heere present and exhibite
 my selfe vnto thee, to be cured & hea-
 led of thee. Beholde howe I come
 starued vnto thy Table, desiring to eate
 of this strong and perfect foode, which
 may giue vnto me true and euerlasting
 life: for hitherto I haue not through my
 folly, fedde of any other thing, than of
 Leekes and Garlicke, and of such like
 other grosse meates of *Egypte*, which
 were my bane, and caused my death &
 ouerthrowe.

Remember, my God, remember I
 humbly beseeche thee, thy mercies of
 olde time, and impart some part there-
 of vnto me, for so requireth my great
 miserie, & most lamentable infirmity.

The

Mat. 9.
 Luc 5.
 Mar. 2.
 1. Tim. 1.

Mat. 3.

Mat. 9.

Mat. 8.

Mat. 11.

Luc. 5.

Mat. 9. 12

Luc. 11.

Ioh. 6.

The whole multitude (as the Gospell telleth) desired to touche thee, for that such a maruelous vertue as healed all men, issued out of thee. The blind came & thou gauest the sight, the leapers, & thou clenstedst the from their lepry, the possessed with diuels, and thou deliueredst them: finally al that were feeble & annoied, thou didst cure, remedy, & comfort with this maruelous vertue that issued out of thee. Wherefore, seeing thy bountiful clemency is nothing lessened fro that it euer was, nor the vertue proceeding from thy body (which is giuen vnto vs in this holy Sacrament) of lesse efficacy than aforetime: no lesse cure & comfort am I now to hope for, thā they did heeretofore receiue. Thou lackedst nothing (my sweete Lord) that may be requisite for my redresse & welfare. For neither is thy power skant & insufficient seeing thou art Almighty: nor thy pittie & clemency any thing abridged being pittifull without all compasse & measure: nor yet thy loue weake & feeble, sith thy Charity is infinite. Through loue thou vntersafedst to be born for vs

through

through loue thou endurest most cruell
torments for vs, through loue thou suf-
feredst death on the Roode for vs, and
through loue thou hast in this moste
sweete & Blessed Sacrament, voutsafed
to giue thy selfe for foode vnto vs. Wel
may I therefore (O Lorde) haue great
hope in thee, seeing I finde thee to bee
such, as I coulde possiblye wishe thee
to be: well may I expecte for cure and
comfort at thy handes, seeing thou art
he, who can so easily afforde the same,
& redresse my grievous misery.

Mat. 26.
Ma. 14.
Luc. 22.
1 Cor. 11.

Wherefore (O my God) my onely
delight, my treasure, and all the welfare
of my soule: abandon mee not I most
humblye beseeche thee, but voutsafe
with like Cnarity and clemency to re-
ceauie me nowe, as thou diddest heere-
tofore receauie those annoyed and fee-
ble persons that came for succour vnto
thee. Be not offended (O Lord) that I
so vile and impure a wretche dare pre-
sume to come vnto thee: to touch thee
& to Receauie thee in this most woor-
thy SACRAMENT: no more than thou
were heretofore offended that the pore

Mat. 9.
Mar. 5.
Luc. 8.

woman

11
woman which suffered the fluxe did
touche thee, whom thou voutsafest to
comfort, to make ioyfull, & gratiouſly
to giue vnto her the health which ſhee
deſired. The fluxe which I ſuffer (O
Lord) through my ſins, is no whit leſſe,
yea much more dangerous than hers
was, and therefore I haue more need to
touche thee, thou being he alone, who
canſt afford vnto me my deſired health
and welfare.

2
If my manifolde and grieuous ſinnes
make me vnworthy to appeare before
thee, and before the face of thine euer-
laſting Father: I crye a-loude, and craue
of thee with thy holy Prophet, ſaying:
Looke not vpon me, but vpon the face
of thine annointed Chriſt (O moſt mer-
cifull Father) and ſo thou wilt receaue
me, and be fauorable vnto me. If my
detestable pride & hautineſſe diſpleaſe
thee, and that right worthelye, looke
vpon Chriſtes moſt reuerent Heade
pierced rounde about with pricking
Thornes for me. If my diſhoneſty and
laſciuiouſneſſe haue offended thee, be-
holde that virginnall, & moſt holy bod

of CHRIST my Redeemer, all torne in peeces with most cruell scourges for me. If my wicked workes, & disordered steppes deserue correction, looke vpon thy Christ his Handes, and most holye Feete, fastned with most horrible Nails vnto the Roode for me. If the hardnes of my heart prouoke thee to wrath, let Christes most tender and louing heart, pierced through with that cruel Spear, mooue the to take compassion of me.

Beholde then (O euerlasting Father) beholde thy Christ: beholde that glittering & bright Face whereon the Angels couet to fixe their Eies, appaled & bespitted on the Roode for me: regarde that vndistained mirror, distained with strokes and vncleane spittle for me: behold those Eies, farre passing the sunnie beames in beutye and brightnesse, eclipsed and darkened with the shadow of death for me.

Wherefore (O Father of mercies, and God of al comforte) if heeretofore the horror of my monstrous crimes haue prouoked thee to punishment, let this most woorthy spectacle of thy Christ

mooue thee to compassion: let the loue which thou bearest vnto him, bee of greater force to pardon & forgiue me, than the hatred which thou bearest vnto my sinnes, to correcte & punish me.

2.Reg 9.

We reade of king D A V I D a (man accomplished with vertues according to thy hearts desire) how he disdained not to call a deformed *Cripple* to his borde, for that he was the Sonne of his deer frind I O N A T H A S: meaning thereby to honor the Sonne, not for his own sake, but for the merit & worthinesse of his Father. Disdaine not thou then (O most mercifull Father) to admitte me a farre more vnworthy & deformed sinner vnto this thy Diuine borde, not for mine owne sake, but for the merite and honour of thy deere friende, and most sweete Sonne I E S V S C H R I S T our Sauiour and our Father, who with such griefes and torments did on the Roode regenerate vs, whose Passion and most pretious Death is represented euery time that this most grateful Sacrifice is offered vp vnto thee.

And thee againe, O my most Iouing

Lor

Lord & king IESVS CHRIST which art in this holy banquet, both the foode it selfe, and he that inuiteth vs thereunto, I most humbly begge of thee (albeit vtterly vnworthy to receaue so great a fauour) that it may please thee to admitte me vnto this holy banquet, to satiate me, and to make me partaker of the graces & innumerable giftes, which thou art woornte to bestowe vpon such thy seruantes as doe worthely receaue thee. Suffer me not (O my sweete Redeemer) to depart fasting from thee, least I chance to faint in the way, like as thou diddest not suffer the great multitude of people that followed thee with so great zeale to heare thy sugred wordes in the desert (whome beeing mooued with pittye) thou voutsafedst not onelic Spirituallie, but Corporallie, also to satiate, least happily they might haue fainted and miscaried in their iourney.

Wherefore, seeing this most holy Sacrament is the Foode of this our Pilgrimage, much more am I to desire and to receaue the same, to the ende I fainte

Ioh 6.
Mat. 14.
Mar. 6.
Luc. 9.

Rom. 19.

not in the way, but like an other Elias, may by the vertue of this foode, passe out, and arriue at length to the mounte of euerlasting happinesse. Let me therefore enter in O Lord, seeing I knocke at the gate of thy mercies, as a famished poore, and feeble creature: to the ende that beeing filled by thee, enriched by thee, and cured by thee, I may reioice in thee, giue thanks to thee, and yeeld perpetuall peales of praises vnto thee, with the Angels that here attend vpon thee: with whom I laude and blesse the infinite Charitie of thine eternall Father, who hath voutsafed to graunt vnto vs this so singular a pledge of future & euerlasting glorye. *Amen.*

Another Praier, or meditatio to be made the day that a man hath receaued, to stir him vp through the consideration and knowledge of so great a benefite; to giue God thanks therefore, & to be gratetull for his goodnesse.

BLESSE thy Lord (O my soule) and all my intralls giue laude & praise vnto his most holy name. Forget not

my soule, forget not the infinite mercies, and continual benefits which thou hast receiued of his most liberall hand: amongst the which, well maiest thou reckon this which hath beene this daye giuen vnto thee, that so infinite a Maiesty should voutsafe to visite thee, to enter into thy homely habitation, & with surpassing clemencye, wholly to giue himselfe vnto thee, in this most miraculous and soueraigne Sacrament.

O incomprehensible Lord & Omnipotent God, which art no lesse pittifull than puissant, what shall I saye, seeing that the depth of thy bottomlesse mercies hath voutsafed to impart it selfe vnto the deapth of my inspeakable misery? What thanks can I yeelde vnto thee for so great kindnesse & loue, who know right well, that if al the members & powers of my body were turned into tongues, yet could I not condignely thanke thee for the least of all thy benefits: how much lesse able shal I then be, with one tongue to laud & thanke thee sufficiently for this present gifte, being of so great and inestimable a value?

Luc. I.

If the mother of thy *Forerunner* Saint IOHN BAPTIST, at such time as shee was visited of thy most sacred Virgin Mother, perceauing (through the illumination of the holy Ghost) that thou wert present, was so astonied thereat that shee cried out aloude, and saide: *Whence is this to me, that the Mother of my Lord doth come vnto me?* Howe much more iustly am I to be astonied, and to crie out: Whence is this to me, that not the Mother of my Lorde, but my Lord himselfe, & the Lord of al the Angells of heauen and of earth, & of all the creatures in the vniuersall worlde, hath visited me, entred into me, honoured me, fostred me, and filled me in this most worthy Sacrament? Whence haue I this, that a Lord so high, so puissant, so worthy of al honour and renoume, hath voutsafed to come vnto mee a most wretched worme? To me the most heinous sinner of all sinners? To mee that haue so many times offended him? To me that with my wickednesse and abominations haue so manye times banished and expelled him out of my soule.

Wor-

Worothely did the holye Prophetes
 IOB and DAVID wonder at thy diuine
 clemency, at such time as they saide,
*What is man, that thou so greatly magni-
 fiest him? What is the Sonne of man, that
 thou visitest him?* But much greater rea-
 son haue we most wretched sinners to
 say the same in these our daies. What
 is man (O LORD) that thou hast thus
 extolled him, as for man, to make thy
 selfe man, and to giue thy selfe in foode
 to man, wherewith he may euery daye
 bee visited and refreshed? And albe-
 it all men maye maruell at this thy Di-
 uine clemencye vsed towardes man,
 much more yet may I maruell, which
 of all men, am the most base and
 wretched.

Job.7.

Psal 8.

If DAVID when king SAUL would
 haue chosen him to be his Son-in-law,
 reputed himselfe vnworthy thereof, &
 saide: *What am I, or what is my life, or
 the linage of my Father that I shoulde be
 the Sonne-in-Lawe of a King?* Howe
 much more cause haue I now to saye
 the same, seeing the King of all Kinges
 hath admitted me to so high a dignity?

1.Reg.13.

Alas what am I? or what is my fathers of-spring? what other am I, than a vessel of corruption, a sacke of donge and filthe, engendered of a most vile and stinckeing matter touching my fleshe, which ere long shall yeelde foode to woormes: & concerning my soule, am all soiled with sinne, fraught full of ignorance and forgetfulnesse, with many more defects and wicked inclinations. What other is my life than a vanitye, a puffe of winde, a smoake and shadowe that quickly vanisheth, a confusion & disorder, a webbe of wickednesse, a continual exercise of sinne, and transgressions of thy most holy Comaundements? Such hath bin my life, such haue beene mine exercises and mine inclinations, such also is the of-spring of my father *Adam*, and of all his auncient familye: for so much as all that descend of him, are generallye borne thus blemished, thus wickedly inclined, and all like the children of a traitour, as hee was, adjudged to suffer death. Wherefore O most puissant Prince, & dreadfull King aboute all Kings) thou knowing me and

Rom. 5.

my

my life to haue beene such, and much worse than I either knowe, or possible can imagine hast voutsafed to receaue me, not for thy Sonne in-lawe, but for thine owne Sonne, yea, and as a yonger one right tenderly beloued: for such are Fathers accustomed most of all to cherishe, as nowe thou hast cherished and fed me with this bread of Angels wher in is found all sweete fauour, and al diuine delight. Saint L V K E reporteth, howe one of those ghestes that were at table with thee in a Prince of the Pharisees house, should say: *Blessed are they that shall eat the Breade of Life in the Kingdome of Heauen:* But much more happy am I, if I can knowe it, & gather fruite therby, which in this life eate the Bread, wherein the verye God of Heauen is conteined, and therewith receiue a pledge to eate him afterwarde in another manner, in his euerlasting kingdome. Happy also are all they that shall dispose themselues to repaire vnto this most gracious banquet, wherin is found all sweete tastes and sauours, all riches and renowme, and all the thinges that

possibly

Luc. 14.

possibly may be desired: yea, what is it that mā may long for, which is not here afforded vnto him? If he desire delights & pleasures heere be the most sincere, the most chaste, & the most sweete that can be deuised. If he wishe for wealth, behold here the treasure that enricheth both Heauen & Earth. If honour & so- ueraignty be sought for, beholde heere the highest dignities that can be pos- sibly atchiued: seeing by meanes of this most venerable Sacrament the soule of man is vnited to God Almighty, and is associated and reuerenced with quires of Angells which attend vpon her.

Isa. 8. 6.

Wherefore O yee blinde beguiled children of ADAM, what other plea- sure & profite doe you proule for? Why doe you (as E S A I E saith) spende your money, and not vpon Bread? Why em- ploye you your trauel and not in thing that may satiate and content you? Why loose you such satiety, such sweetnesse and such treasure as is heere contained in this gifte? Doe not thou so (O man soule) doe not thou so: bee not thou henceforth anye more blinde: see thou

see

seeke not hereafter any carnall contentations, hauing meanes to be made a partaker of this mere spirituall and Ceelestiall delight. Take no more taste & pleasure in the foode of death, (whereof thou hast bene wonte to feede) hauing this Breade of L I F E giuen and graunted vnto thee. Regarde not the pompes and most vaine vanities of this world, seeing thou maiest enioy in this Sacrament the true happinesse, and all the good thinges, which in the worlde can neuer possiblye be attained. Embrace and keepe this treasure, which sufficeth to make thee truely happye: possesse this good, which exceedeth al good thinges. Content and quiet thy selfe in this repose, which maye abundantly satiate thy desire. And bee not ingratefull to this thy benefactour, but yeelde him hartye thanks, as well for this, as for all his other benefites heretofore bestowed vpon thee, euen from the first beginning.

Howe-beit (O my most gracious and merciful Lord) howe shal it be possible for me to yeeld thee condigne thanks,

seeing

seeing the debte which I owe thee is so great, and my abilitye to discharge the same so small? Neuerthelesse with all my heart, and with all my might and power, I thanke thine infinit liberality for that thou hast created me to thine owne likenesse and similitude: and for that thou hast for my conseruation, created likewise so great varietye of other creatures: & much more doe I laude & blesse thee, for that with thy most precious blood thou hast Redeemed mee: but aboue all, with all my bowells and powers both of body and soul I thanke thee, blesse thee, & adore thee, for that thou hast lefte vnto vs this miraculous and most worthy Sacrament: & for that thou giuest vnto mee most miserable wretche the grace often-times to receaue the same, that often-times I may thereby be made partaker of the fruite of thy Redemption.

And because these my thanks and praises be slender, weake, & vnworthy of such giftes as I haue receiued, I beseeche all the Angels and holye Saintes of Heauen to supply my want: thy Holy

Angels

Angels voutsafe to sound forth perpetual pealles of praises for me; thy Archangels voutsafe euerlastinglye to adore thee for me: the Celestiall potentates I beseeche to reuerence thee for me: and all the wholle Court of Heauen (I most humbly desire) to offer vnto thee continual Sacrifice of thanks-giuing for me. And yet, for so much as all this is finite, and limited, and is not correspondent to the value of the benefite that I haue this day receiued, being infinite those most holy & grateful thanks which thou (O my most gracious Redeemer) gauest vnto thy Father, at such time as he determined to graunt vnto vs this so inestimable a gifte, euen those same which are infinite, I offer both to him and to thee together. For verilie I beleeeue, that for this cause thou diddest yeelde the same, that so incomparble a gifte shoulde not be destitute of con-digne graces and thanks-giuing. And now I most humbly beseeche thee of thy most bountifull clemency, that seeing it hath pleased thee to satiate & honor me with thy most worthy presence,

in

in this venerable and redoubted Sacrament, thou wilt also voutsafe to graunt vnto me thy graces to be alwaies gratefull, and to aunswere worthely to this most happy visitation.

This hath euermore beene thine accustomed wonte (O my blessed Saviour and Redeemer) that wheresoeuer through thy goodnesse thou hast imparted of thy blessings most abundantly, heaping grace vpon grace, & mercy vpon mercie. Thou enteredst into *Mattheu* the *Publicane* his house, & from a *Publicane* thou diddest make him thy Disciple, and an Apostle. Thou entredst into *Zacchens* house, when by and by he was changed from his olde custome and former manner of life, and saluation giuen vnto all his whole household. Thou enteredst into the house of *Simon Peter*, and diddest heale his wifes mother in Lawe of the ague which shee had, leaving her whole and comforted. Thou diddest oftentimes enter into the house of those two blessed gentlewomen, *Martha* and good *Mary Magdalen*, and what tongue can declare the

spiri-

Mat. 9.

Luc. 19.

Mat. 8.

Luc 4.

Luc. 7.

Mat. 26.

Mat. 4.

John. 12.

spirituall riches which thou gauest vnto that house, and the ineffable graces wherewith thou induedst those two happy sisters. Thou enteredst after thy holy & doleful death into *Limbo*, & immediately with thy visitation diddest illuminate and make happy those holy Fathers. Finallye, the figure of this Sacrament: to wit, the Arcke of the old Testament, because it entred into the house of *Obededō*, was a cause that thy blessings were abundantly powred vpon him, & vpon al that appertained vnto him, paying plentifully for the harbour which in that house was afforded vnto thee.

Wherefore (O most sweete and welcome guest) seeing through thy goodnesse thou hast voutedafed this daye to enter into my poore cottage, poutedowne also I beseeche thee thy Holye blessings thereupon, by meanes whereof I may worthely aunswere vnto this thine incomparable mercy. Cleanse & purge this house (o Lord) from all the vncleannesse which thou seest therein. Repaire & doe some coste thereon least it decay and fall to ruine: drive out the

darcke-

Zach. 9.
1. Pet. 3.

2. Reg. 6.

darckenesse thereof with the glittering beames of thy light: adorne and decke it vp with the vertues and graces of the holy Ghost: that beeing thus cleansed, repaired, adorned, and illuminated, it may please thee to dwell therein, & neuer to depart. Tarry still with mee, O Lorde, my onely comforter, the night draweth on a pace: and without thee I shall remaine in darckenesse, and so be fore endangered. Thou hast affirmed (O eternall trueth) *Howe thy whole delight is to dwell with the Sonne of man: & howe thou standest knocking at the doore, ready to enter and suppe with such as shall open, & let thee in.* Behold howe I haue giuen thee free entrance into me, and thou of thy goodnes hast admitted mee to the sweet Supper of thy most sacred Body. Abandon me not therfore (O my soueraign Lord) neither depart thou from me, drawe me after thee: knit & tye me to thee: yea drawe me quite out of my selfe, seing I am much better in thee than in my self: in thee I liue, in my self I die: in thee I remaine firme & constant, in my selfe I decay, & come to naught.

Pro.8.

Apoc.3.

Renue me therefore (O my Sanctifier)
and through loue transforme me into
thee: and graunt me, so to liue in thee,
as that I may onely liue to thee, I may
onely loue thee, I maie onlie delight in
thee, that thou maiest be my onely ioy,
my only comfort, my only foode, wher-
with my soule maye in such sort bee re-
freshed, that all other meates and deli-
cious tastes may seeme loathsome and
vnsauory vnto it. This onlie haue I cho-
sen, this onlie shall suffice me, with this
alone will I liue contented, satisfied, &
happie, vntill that most desired daye
come, when I shall feede of thee in an
other forme, and enioye thee continu-
ally in the companie of al the Electe &
blessed Saintes of thy Celestial Courte:
where with the Father and the holie
Ghost, thou liuest and raig-
nest euerlastinglie,

Amen.

THE TRANSLATOVR OF THIS
TREATISE CRAVETH EARNESTLY
(good Christian Reader) to be remembred in
thy praiers, & that of thy charitable deuotiō
(which shal not be vnrewarded) thou wilt
offer for him to God, these fewe
lines in manner following.

O LORDE of infinite Maiesty and
mercy, who desirest not the death,
but the deliuerance of a sinner, take pittie I
beseech thee vpon thy seruant N. & par-
don his most grienous trespasses. Graunt
him grace to knowe thee, & to knowe him
selfe. Give him the vertues of humility,
patience, temperance, chastity, & perfecte
resignatiō. Deliuer him from mortal sin,
during life: & in the hour of death streng-
then him in faith, & firme hope of finding
mercy: So that escaping the dangers of
his enimies, both in his life time, and in
that last most dreafull houre of death, hee
may through thy gracious goodnesse, at-
taine to euerlasting happinesse, there to
praise thee, the Father, the Sonne, and the
holy Ghost, one God eternally. Graunt this
O Lord, for our Mediatour and only Re-
deemer Iesus Christ his sake. Amen.



A PRAIER TO BEE SAIDE
IN THE MORNING BEFORE
all other businesse.

MY Lorde God, & most benigne
Saviour Iesus Christ, who, when
I was not, diddest voutsafe to create &
make me capable of thee the soueraign
& only good: & being made a thrall &
bondslaue through my forefathers tref-
passe, diddest Redeeme me with thy
most pretious bloode, and losse of thy
sacred life, abiding the tormentes due
vnto my trespasses, to acquit and deli-
uer me from the same. For these, O
Lord, & from al other thine incalculable
benefits: namely, for that thou hast pre-

serued me this night past from all euil, I yeelde vnto thee most humble, zealous, and obedient thanks, beseeching all thy holie Angells and Saints of heauen to supplie my wante and insufficiencie, in yeelding condigne thanks and praises vnto thy most holie name. And as I am wholly thine, so doe I whollye resigne and offer vp my selfe vnto thee, beseeching thee to preserue mee this day from doing anie thing that may offend thee, & to directe al my thoughts, wordes, and workes to thine euerlasting glorie.

Mine estate and calling is, as thou knowest, O L O R D E, compassed about with manie difficulties, (*Here may euery one weigh their vocation, and the dangers whereunto it is subiecte*) & through mine euil customes & wicked inclinations hardly can I, without thy special assistance passe this day ouer without offending in these sinnes, (*Here must euery one call to minde the vices whereunto they are most inclined.*) Refresh therefore (O L O R D E) my concupiscence with the dewes of thy Diuine grace, &

giue

giue me strength to fight more māfully
against these sinnes and to subdue all
wicked suggestions. Truely (Lord) here
in humility & synceritie of heart, I pro-
test, neuer willingly, by thy gracious
fauour, to offende thy Lawes & Com-
maundementes anie more. I detest all
sin, and whatsoeuer may displease thee.
I desire to loue thee, feare thee, & serue
thee this daie & euermore, & to directe
all mine actions to thine honour & glo-
rie. Assiste me (O Lord) with thy grace,
and enriche my pouerty with the plen-
tie of thy merites. Wherefore in the
vnion of that Charitie, wherewith thou
diddest descend downe from Heauen
into the wombe of the blessed Virgin
thy Mother, and afterwardes diddest
offer vp thy selfe on the Roode in Sa-
crifice for our sins, in the vnion of this
thine incomprehensible Charitie, I of-
fer vnto thee whatsoeuer I shall doe,
thinke, speake, or suffer this day: (*Here
may we briefly discourse, wherein we are
like to passe ouer the daye*) beseeching
thee through thy mercifull goodnesse,
to accept, gouerne, and enriche all in

such sort, as that thy glorie, the welfare of my Neighbour, and the benefite of mine owne soule may be thereby procured. To thee my sweete and only Saviour Iesus Christ, with the Father and the holy Ghost, be all glory and praise everlastingly. *Amen.*

Pater noster. Ave Maria. Credo. &c.

A Prayer to be saide before thou goe to Bedde, applied to the instructions of the third Chapter above.

O MOST soueraigne, dreadful, and loving Lord my God, who neuer ceaseſt to shewe thy mercy towards sinners: yea, when they offende & trespasse against thee, such is thine infinite clemencie and loue, that then thou forbearſt not to heape thy benefites vpon them: I most sinfull and wicked wretch yeelde thee humble thanks for thine ineffable goodnesse shewed towards me, in creating me to thine owne likeness, and making me capable of thine everlasting glory: for the creation of

many

many other creatures for my behoofe and sustenance: & for that inestimable worke of my redemption, wherby thou deliueredst me frō the slavery of *sathan*, & purchasedst for me free entrance into thy Celestial region: for hauing chosen me out frō amongst so many millions that know thee not, & lie drowned in ignorance & miserable errours, to be thy seruant, and a true Catholike Christian, for all thy blessed Sacramentes, especiallie for that Sacrament aboue all Sacramentes, wherein thou art thy selfe most Reallie contained: for that thou hast preserued me so manie times from hell, whereinto I had long since beene plunged, had not thou of thine inspeakeable goodnesse sustained and deliuered me from my foes. For these O L O R D E, and for all other thy benefites, namelie for those which thou hast this daye most bountifullie bestowed vpon me. (*Heere they must particularly bee called to minde.*) O my Soueraigne L O R D E, I yeelde vnto thee such sincere and dutiful thanks, as my poore heart can possiblie afforde thee:

beseecching the blessed Virgine *Mary*, & al the holy Saints of heauen to yeeld thee thanks and praises in supplie of my want and insufficiency.

2 And nowe (O mine onely Redemer & Sauour) I humbly craue of thee the light of thy grace, to knowe wherein I haue this daie anie waies offended thee: and that by mature and sounde discussion of my conscience, I maie see mine owne sins with sorrowe: & thine ineffable mercie, with a zealous and firme purpose of amendment.

3 (*Heere we must examine our selues, howe we haue imploied the day, in Worde, Thought, and Deede, towards God and our Neighbours.*)

4 Thou seest O Lord my lewdenesse, & wotest my miserie much better than I my selfe doe. Sory I am with all my heart, that I shoulde still offende so louing a Lord, and wishe to God my sorrowes were greatly multiplied. I haue purposed oftentimes to doe better by thy grace, which wanted not, and yet I haue transgressed in my former trespasses. Neuerthelesse I may not dispaire

(O Lorde) but will continuallie trust to thy mercies in all euentes, and purpose firmly, as I nowe doe, euery day to amend my life. Deliuer me (O gracious God) from all Mortall sinne for euer, & giue me grace to persecute my Veniall sinnes with sorrowe, during life.

And for the satisfaction of these and of all my former sinnes, together with al the sinnes of the whole worlde, as also for al thine infinit benefits bestowed vpon me, and vpon all mankinde. I offer vnto thee the merites of thy bitter Passion, those most pretious droppes of bloode which thou diddest shedde for me, and that inflamed Charity, wherewith thou diddest whollye resign thy selfe to all thy tormentes for my sake. And in the vnion of this thine oblation on the Roode, I offer vp my selfe, soule, bodie, and al that I haue of thine, within, or without me, to thine honour and euerlasting glorie. I retaine nothing to my selfe, but giue al vnto thee, to whome all appertaineth: and make what thine by my will, which is thine by iustice. Giue me grace (O my Lorde
God)

God) to liue better hereafter, & to confesse my sins in due time to my ghostlie Father. Giue me true humility and repentance, grace to know thee, & grace to knowe my selfe: purity, of heart in all my doings, patience, chastity, and perfect charity. Giue me a good life, & a good death, & in the dangerous houre of my departure, graunt vnto me the assistance of thy blessed Saintes and Angells, with whome I may through thy mercie, in an other worlde praise and glorifie thee euerlastingly. *Amen.*

Say then the *Pater noster*, *Aue Maria* & the *Creed*, with some short *Praier* or *Hymne*, as thou lvest thee downe to craue protection for the Night, & conuenient rest of body & soul. And faile not to commend thy selfe vnto thy Gardian Angell.

A Praier to be vsed before Sacramentall Confession.

MOST Soueraigne, mightye, and merciful Lord, who of thine infinite loue & mercie towards mankind

hast ordained in thy Church the Sacrament of Penance, as a soueraigne salve to heale our spirituall woundes, and to purge vs from the vncleannesse, where-with we may after Baptisme any waies haue defiled our soules: I. N. thy most vile and ingratefull creature, hauing offended thee manie waies, & most grievously since my last confession, purpose through thy grace, to flie vnto this Sacrament for my remedy: and according to thy diuine ordinance to confesse my sinnes vnto thy seruant, hoping thereby that according as thou hast promised I shal receaue a ful & perfecte absolutiō.

Giue me grace therefore (O Lorde) that like as of thy goodnesse thou hast inspired into my heart a desire to apply this remedie vnto my Ghostlie griefes, so I may in due reuerence, contrition, and synceritie vse the same to the glorie of thy name, and to the full forgiveness of my sinnes. Open the secrets of my soule vnto me (O L O R D E) & make me to knowe all my sinnes and iniquities whatsoeuer. Giue mee also due sorrowe and contrition for the same,

and

and grace to vnfolde them to thy Vicar
my ghostly Phisition, purelie, plainelie,
forrowefullic, and sincerely: with firme
& constant purpose, through thy grace,
to amende my life heereafter.

O Lord, my gracious God, and onlie
comforte of my soule, seeing thou de-
sirest that in all things I should sincere-
lie serue thee, and I through thy grace
desire nothing more than to doe the
same: why is it, (O Lord) that I still of-
fende thee? Why fal I so ofte in relapse
of my former follies? Thy grace is not
wanting, but mine vngratiousnesse &
inconstancie is the cause thereof, for the
which I am most hartilye forrie. Euen
nowe I determine to fight manfully, &
by and by I faint and faile in my former
purpose. Rightly therefore am I in re-
specte hereof, to humble my selfe, & to
make account that on the earth, there
liueth not a more vile and wicked crea-
ture than my selfe. Increase in me dai-
ly thy grace, and soueraigne vertue of
humility, I most humbly beseeche thee,
and graunt me grace that once I maie
perfectely knowe thee, and knowe my
selfe,

selfe. Thee, in thy Maiesty and Mercy:
my selfe, in my abominations and mi-
serie: & that at length I may fight more
manfullie, and gaine the victorie ouer
mine enemies, through thy gracious
helpe and fauour, my onely Redeemer
& Sauour I E S V S Christ, who with the
Father & the holye Ghost, raignest one
God euerlastingly. *Amen.*

*A Praier to be saide after Sacra-
mentall Confession.*

O G O D of mercie and pittie, ha-
uing nowe through thy gracious
goodnesse disburdened my conscience
of the guilte wherewith it was before
oppressed: and in the loweliest wise I
might, vnfolded all the finnes I coulde
possibly call to minde, vnto thy Vicar
my Ghostly Father: I most humbly be-
seech thee, to accept this my Confessi-
on, and to forgieue me my trespasses, as
well remembred as forgotten.

Graunt me grace O Lorde, to liue
more carefullie and diligentlie heere-

after,

after & to refraine from my former sins, which I vtterly detest, & (through thy grace) doe firmelie purpose neuer anie more to offende in them. Especially (O my gracious and benigne Sauour) giue me grace to withstande these temptations, wherewith I am most grievoullie infested. (*Hcere are the temptations wherewith euery one is most troubled, to be rehearsed,*) as also grace to eschewe all occasions of offending, so much as possibly I maie.

The iust man, as Scripture telleth, falleth seauen times a day: much more than shal I fal (O Lord) hauing through mine owne most vile and wicked life increased greatlie the weakenesse and blindnesse which I receaued from my forefather Adam. Neuertheles O Lord, as I hope and purpose firmly, by thy mercifull fauour, to refraine from consenting to any Mortall sin, (from which I most humbly beg of thee to preserue me whilest I liue) so in like manner wil I O Lorde by thy goodnesse, detest and persecute my Veniall sinnes and imperfections during life. Graunt me grace

so to doe (O most mercifull Sauour) & that as heeretofore I haue without anie remorse of conscience most heinously transgressed thy Commaundements in euery sort, so now I may feele iust remorse and sorrowe, for euery sinne and imperfection whatsoeuer. And to the ende I maye the better performe this, graunt mee grace (my sweete Sauour IESVS CHRIST) that I maye perseuer in discussing my conscience euerye night more diligently than other, according to the good instructions which it hath pleased thee by thy good seruants to impart vnto me: and that euery Morning I may so happily beginne the day, by offering vnto thee the first fruits of al mine actions, that the whole course thereof may be euermore passed to thy glory.

Nowe for the Penance that is inioyned vnto me, and not performed alreadie, fauorably I beseeche thee to assiste me, both in the perfecte remembring of the same, and in the diligent executing thereof in good time. And graunt that by thus indeuoring my selfe daily
through

through thy grace to amende my life, I may both liue and die a true Penitente and obtaine (through the merits of thy blessed Passion) a full forgiuenesse of my sinnes in this worlde, and in the other, the life Eternall, whereunto thou hast created me. To thee, my onlie Sauour Iesus Christ, with the Father and the holy Ghost, one God, be al honour, praise, & glory euerlastingly. *Amen.*



A very fit praier to be said before Masse: wherein we exercise fruitfully our faith, & prepare our selues to heare the same with dutifull attention.

O MOST puissant & louing Lorde, who hast of thine infinite mercie voutelased that thine onely Sonne our Sauour Iesus Christ should before his
 painefull

painefull death, ordaine his bodie and blood to be consecrated in thy Church by vertue of thy worde in a most miraculous and dreadfull mysterie: graunt me grace I beseeche thee (O LORDE) that as of thy singular loue towards vs, thou hast ordained this diuine Sacrament, to make vs alwaies mindefull of the merites purchased vnto vs by the death of thy deere Sonne our Sauour: so I maie with due reuerence, and diligent remembrance of those his most bitter torments, assiste heere during the time that thy seruannt Celebrateth this mysterie, & offer vp my praiers in most obedient wise vnto thee.

The soueraigne desire which thou haddest of our welfare, O Lorde, was that which moued thee to leaue vs this most diuine Sacrifice of the Masse: that like as thy triumphant Church hath her Sacrifice aboue, so thy militant Church might haue her Sacrifice belowe. For like as in heauen thy Sonne daily offereth vp himselfe vnto thee for our behoofe, appearing before thy face in a visible and glorious manner: so hast

thou voutsafed, that in earth he should daily be offered vppe vnto thee by the function of Priestes for our sinnes, in a manner inuisible, and proportionable vnto our frailty. Yet is it all one only, and the selfe same I E S V S Christ, thy Sonne, & al our profit & auail is wholly deriued frō the Tree of the Holie Rood. This mystery (O most mighty L O R D E) is farre surpassing all humane capacitie, and yet right easie for them to beleue, that haue in time sucked the sweete sappe of thy most sauory & wholesome Doctrine.

For mine owne part (O L O R D E) I beleue (through thy gracious goodnesse) simplie, whatsoeuer thy Holie Catholicke, Apostolicke, and Romane Church teacheth mee, either touching this, or any other of thy most diuine mysteries and doctrines: and confesse vndoubtedly, that as thou hast saide, that thy B O D Y & B L O O D E is contained in this most holie Sacrament, & the same Bodie to be likewise on the right hand of thy Father in Heauen: so doe I beleue them both most assuredlye, & the

one as firmly as the other: seeing the one is as well the will and worke of the worde, G O D and M A N, as is the other: and to be in earth, in heauen, & in many places at once, is in thy power to doe it most easily, as thou doest: & it is in my power (through thy grace) to beleue it most constantly, as I do. Herein I vtterly renounce my senses, & al humane vnderstanding, & cleue only vnto thy diuine & inexplicable Omnipotency: who as thou didst make al things of nothing, so canst thou alter & dispose of all things at thy will and pleasure.

Nowe therefore, I beseeche thee, (O most Omnipotent and mightie G O D) to driue awaie all distractions and wicked thoughtes out of my minde, that I may assiste heere at the Celebration of this Heavenly mystrie, with feare and reuerent humility. Sanctifie also, I beseeche thee, the spirit of him that shall here present himself before thee to Celebrate this Diuine Sacrifice: to the end that he maie woorthely doe the same, to thine honor and glorie, to his owne auaile, & to the benefite of all others.

Giue me grace, that by the reuerent ceremonies, which shall therein be vsed, I may be put in mind of thy most painfull torments, which they do represent vnto me, and that I may adore thee in this thy imperial Sacrament, with so- ueraigne feare & humility. This, by thy grace, I purpose to doe: This, by thy grace, I hope also to performe.

Accept therefore (O Lorde) to thine houour, to our welfare, & for the vnitie of thy Church, the B O D Y & B L O O D E of our Sauour thy Sonne Iesus Christ, which is offered vnto thee in this Sacrifice. Incline thine eares (O Lorde) to the praiers of thine afflicted seruantes, and mercifully restore thy true religion where it is lacking. Open the eies of the blinde, and make them to knowe their erours. Relecue them that bee in distresse, in captiuity, in sicknesse, or in anie affliction bodily or ghostly, especially to such as suffer for Iustice, & for the defence of thy Holye Catholicke Church, giue courage and constancie vnto the ende. Suffer them not for any temporall miseries to cast a-waye their

owne soules, suffer them not to betraie that spirituall inheritance, which thou hast purchased with thy most pretious Bloode. Giue grace vnto the liuing, & perpetual place of rest & quietnesse vnto them that are departed in thy faith, for the merits of our onely Sauour thy Sonne IESVS CHRIST, to whom with thee and the Holy Ghost, one God, be all renoume, praise, and soueraignetic for euermore. *Amen.*

An other short Praier to be saide likewise before Masse.

O MY Soueraigne Lord & Sauour Iesus Christ: O Lampe of light & trueth: I most miserable wretch, most humblie beseeche thee to stanche my wandring minde in such sort, as I maie with due reuerence and attention assist & waite here in thy imperiall Presence, whiles thou procurest this so important an affair with thy eternal Father, for my welfare, and the welfare of al mankind.

Illuminate my soule, & stirre vp my lumpishe heart, (O Sonne of true Sapi-

ence and Iustice) with the brightnesse of thy countenance, that I may heere with a grateful & deuout remembrance cal to mind that sacrifice of obedience, patience, and most inflamed Charitye, which thou (beeing afflicted with extreame woes and ignominious reproches) diddest offer vpon the R O O D E, with thy life, and euery droppe of thy most sacred B L O O D E, vnto thy Celestiall Father for our sinnee. *Amen.*

An excellent Praier and adoration to be made in the Presence of the Blessed Sacrament.

I M O S T wicked wretche & vnworthy Christian, bowe downe before my Lorde and Sauour, who hath made & Redeemed me, who nourisheth and susteineth me, and euermore remaineth life and veritye. O Iesus Christ, verye God, and verie man, I adore thee heere present, & call vpon thee, not doubting any whitte at all of the verie Reall Presence of thy Flesh and Bloode viuificant, nor of the presence of thy preti-

ous

ous body & most sacred soule. O Lord that I could in such sort knowe, behold, loue, & laude thee, as so many millions of Angels doe with soueraigne ioy and gladnes behold thee, knowe thee, loue thee, & laud thee perfectly: being neuer wearied to doe thee seruice, or to perform their dutiful obaisance vnto thee.

I salute thee O sauegard of my soule, eternal worde of the Father, true Sacrifice, fleshe viiuficant, entire Diuinitye, eternall life. O most pretious Treasure, replenished with all delight, O harbour & resting place of pure & cleane hearts, O Angelical viande. O Celestial & most excellent bread. O eternal worde of the Father, which art for vs made fleshe & yet remainest god in the very selfe same person. I confesse thee most vndoubtedly to bee true God and true Man, consecrated after a miraculous manner on the Aultar. Thou art the assured hope, and the true saluation of sinners. Thou art the soueraigne Restorative of them that languishe. Thou art the incomprehensible Treasure of poore distressed Pilgrimes.

Hallowed be thy name therefore, (O most sweete Sauour Iesus Christ.) Let all thy creatures sounde forth praises & thanks-giuings vnto thee, for the loue wherwith thou diddest take so singular compassion of the saluation of mākind, that thou diddest voute safe to descend downe from heauen, & to offer vp thy most noble, pure, and innocent bodie on the Aultar of the Roode for our Redemption: and after thy Resurrection and Ascension thou diddest also voute safe for our welfare and consolation, to leaue vs with incomprehensible loue, the selfe same thy liuely and immortall body (contained in this most venerable Sacrament) as a memoriall of thy departure, and a paune of the peerlesse loue which thou diddest beare vnto vs.

O Lambe of God that takest awaye the sinnes of the worlde, haue mercie vpon vs, and graunt vnto vs thy peace. Refreshe also our soules with spirituall foode and comforte, especially, at the latter ende of our daies, that neither in life nor death we may depart from thee nor be depriued at any time of thy Ce-

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lestiall benedictions: thou which liuest
and raignest with God the Father, and
the Holy Ghost, in al eternity. *Amen.*

*A Protestation to be made in time of
sickenesse, according to the instru-
ctions of the 27. Chap. above.*

Saie first the CREEDE, and then
in manner following.

I PROTEST heere, before Almighty
GOD my Maker and Redeemer, be-
fore the blessed Virgine MARY, and all
the whole Courte of Heauen: namelie,
before my Gardian Angell, and all you
that are here assistant about me, that by
Gods grace, I minde to liue and die in
this faith which I haue heere protested,
according as the Holy Catholicke and
ROMANE Church doth vnderstand &
take it: & that I will euermore, through
the grace and fauour of God Almighty
remaine in the vnitie and bodie of this
Church, vnder the head our Lorde and
Sauour Iesus Christ, & vnder his Vicar
our Supream Pastour heere in earth.

And

And if any worde that founded contrary hereunto, should by dotage or lacke of iudgement escape out of my mouth, I protest here, that I doe not acknowledge it as mine, but will die and liue in that faith which at this present I haue protested.

A prayer to God, & to al his B. Saints, for all things necessary for our selues, and for our Neighbours.

MOST bountifull, pittiful, & most mercifull Father, haue mercy & pittie vpon me: who for all mine offences, and for the offences of the wholle worlde, offer the Life, Passion, & painful death of thine only Sonne vnto thee. I present vnto thee al that he hath most patiently abidden for my sake: I offer vnto thee his most holy heart conuer- ted into honic, through the greatnesse of the loue which hee bore vnto me. I offer vnto thee the merits of all thy holy Saintes, that it may please thee, for their sakes to pardon me my finnes, to take pittie vpon me, and that all glorie

and

and renowme may thereby redounde vnto thee euerlastingly. Amen.

O most sweete Iesus my soueraigne Lord and Sauour, take pittie and compassion vpon me, for the infinite multitude of thy mercies. I yeelde vnto thee most humble thanks, for the innumerable benefites which I haue receaued, & daily do receaue of thy most bountefull liberallitye. I yeelde thee thanks for thy most sacred Incarnation, for thy most pure Natiuitie, for thy most cruell Passion, for all the effusions of thy most sacred Bloode, and for thy most ignominious and dolefull death. I beseeche thee (O most louing & mercifull Lorde) that it may please thee to make me partaker of all thy merites, to the ende that beeing incorporated and made one selfe-same thing with thee through loue, & imitation of thy most holy life, I may be woorthie to depend and be nourished of thee, as a braunche of the vine: seing thou art the true vine, and the life of al faithfull persons, where by al glory and honour is due vnto thee for euermore. *Amen.*

O holy

O holy Ghost my comforter, helpe & succour me, I most humbly beseeche thee. I commende vnto thee my soule, bodie, and whatsoeuer I haue within or without me, and resigne & yeelde vppe into thy hands all the whole course and last ende of my life. Graunt vnto me (O Lord) that I may perseuer thy faithfull seruant vntil the last breath, doing true and sincere Penance for my trespasses: and that I may bee right hartily sorowfull for them before my soule depart out of this miserable habitation. I knowe right well (O Lord) that whiles I liue in this world, I am blinde, feeble, & fal with great facility into the snares of mine affections. I goe astray very easily, & am easily seduced & beguiled of mine enimies. I present therefore, & offer al vp into thy handes. shrouding my selfe vnder thy most soueraigne protection. Defende (O Lord) defend this thy pore seruant from al euil. Illuminate mine vnderstanding, gouerne my soule, directe and guide my bodye, fortify my courage against the disordinate dulnes of my heart, and against the innumera-

ble

ble scruples, which crosse, and cruelly encounter it. Graunt me grace also to loue thee, with al delight & sweetnesse, and that wholly I may be inflamed in thy loue, fulfilling at al times, and in al places, thy most soueragne behests. And grant that in me thou maiest be alwaies blessed & thanked for euermore, Amē.

I adore, reuerence, and glorifie thee, O most sacred Trinite, God Almighty, the Father, the Sonne, and the Holye Ghost. I prostrate and humble my selfe as much as lieth in my power, before thy dreadfull and Diuine Maiesty, & resign my selfe entirely for euer to execute thy most holy will. Expel (O Lord) and banishe quite out of me, and of all faithfull persons, whatsoeuer doth offend thee: & giue vnto vs that which is grateful & acceptable to thy most heavenly Eies. Bring to passe, O Lord, that we may be euen such, as thou wouldest haue vs to be. I commend vnto thy sacred protection all this whole familie, and all the causes and affaires of euerie one, be they Spirituall, or Temporall. I commende vnto thee my Wife & Children,

dren, Parentes, Breethren, Kinsefolkes, Benefactours, Frindes & acquaintance: as also all them, for whome I am bound to Praie, and that either haue donne, or presently doe recommend themselues vnto my poore deuotions. Procure (O Lord) that we may all obay thee, serue thee, and loue thee, as also liue in perfecte loue and Charity one towards another. Reduce them that wander to the right waye: roote out all heresies and schismes: conuert to thy faith, all them that as yet are ignorant of thy Holie name. Graunt vnto vs peace, and maintaine vs therein, as thou shalt thinke it best, and most expedient for our welfare. Comforte the comfortlesse, & giue ease to al them that liue in paine, temptation, disgrace, and spiritual or corporall affliction. Especiall ye (O Lorde) I most humbly beseeche thee to loke vpon the afflictions of thine annointed people which suffer for righteousness sake. Beholde our persecutions, our Imprisonments, our manifold calamities and afflictions. We confesse that our owne sinnes, and the sinnes of our fore-
fathers

fathers haue deserued not onely these, but much greater punishments. But thou (O most mercifull Lorde) deale not with vs we beseech thee, according to our iniquities. Forsake vs not for euer (O Lorde) neither despise the prayers of them that in their miseries doe call vpon thee. Mollesie and asswage the indignation of ours and thine aduersaries. Turne the hearts of them that hate thy Sion, to witte: thy Holie, Catholicke, Apostolicke, and ROMANE Church. And to such as suffer for the Faith & Doctrine thereof, giue strength and courage, that no terrours, nor tormentes may appale them: neither life, nor death maye make them to shrinke in so holy a quarell, whereon the glory of thy holy name, & the euerlasting saluation of their owne soules dependeth. Finally, I commende all thy creatures vnto thy most fauorable protectiō, that it may please thee to giue grace vnto the liuing, and perpetuall rest and quietnesse, vnto them that be departed.

I salute thee, O most beautifull and glistering Lillie of the gracious & plea-

fant

fant spring time, most sacred Virgine
MARIE. I salute thee O odoriferous
floure of diuine suauity. I salute thee, O
louely Rose of Celestial delights, wher-
on our Sauour Iesus Christ, the bright-
nesse of his Fathers glory, & the figure
of his substance voutsafed to be borne
and nourished. Obtaine for me (O gra-
tious LADIE) of thy louing SONNE,
whatsoever thou seest to be most need-
full for my soule. Helpe O most pitti-
full Mother, helpe the weakenesse and
debility of my spirite in all my tempta-
tions and necessities, & voutsafe to suc-
cour me in the houre of deathe: that
through thy gracious fauour and Me-
ditation, I may be assured in so perilous
and extreame a daunger.

O most happy Angelical spirits, who
with one voice doe with pleasant and
wel-tuned melody, glorifie our com-
mon Lord, and enioy perpetually the
taste of his delightes, take pittie vpon
me poore miserable wretch I humbly
beseeche you. Namelie thou (O holie
Angell) the Gardian of my soule, vnto
whom I am especially committed, haue

thou

thou continually a diligent and careful
eye vpon me. And yee, O Saintes of all
sortes, which after the nauigation of
these roughe and stormie seas, are hap-
pily deliuered out of this exile, and ar-
riued to the harbour of celestiall abode,
(I humbly beseeche you all) to be mine
Aduocates & Intercessors, praying vnto
our Lord for me, that I may through the
faueur of your merits & holy Intercessions
not onely be fauored of him at this in-
stant, but euen vnto the very last day &
houre of this my temporal life. *Amen.*

*A Praier to be said when thou art called
to professe thy faith, or to sustaine anie
kind of affliction for the same.*

O M O S T mercifull GOD, bowe
downe thy pittiful eye (I beseeche
thee) & giue eare to the praiers & hum-
ble sute of me thy desolate and afflicted
seruant. For beholde the daies of my
tribulation are at hand: and nowe I see
that houre is come of which thou did-
dest verie louingly forewarne me, that
this worlde woulde hate mee, as it did

hate thee: & force me either to forsake thee, & renounce the auncient Faith & Religion of our fore-fathers (which I vowed in Baptisme to mainetaine vntil my death) or else to loose al earthly comforts & returne as poore & naked to my graue, as when I came into this worlde.

Fire & water are set before me & I am now to make my choise of life or death of heauen or hell: that either my true loue & faithfull heart to thee might be tried and knowen by contemning this world for thy sake, with al her pompe & vanity: or else that al the world may see (if in this triall I choose to forsake thee) how wel I deserue to be cast out frō the fellowship & society of al good people as vtterly vnworthy to dwel any longer in thy house, or to haue any part with thee & with thy chosen flocke: either of thy Sacraments and sweete blessings of holy Church in this life, or of thy glorie and rewarde in the worlde to come.

For if I esteeme my life (much more my wealth, ease, or liberty) more thā to continue stil a child of thy holy Church mine owne Conscience wil accuse me.

& my own mouth wil pronounce a heauy & dreadful sentence against me. Sith I must needs say & confesse, that which I knowe most assuredly to be true, that out of thy Church, there is no life to be looked for, nor any hope of Saluation.

In the red sea not one escaped death that ioyned himsele in company with the *Egyptians*. And in the general flood the wholle world was drowned except only such as forfooke al, to liue in *Noes* Arcke. That Arcke is thy Church, wherein nowe I dwel, & to which I fledde for succour, that my soule might not bee drowned with the spirituall floode of sinne and euerlasting damnation.

O howe oftentimes hath this made my heart to leape within me for ioy, & caused my tongue to magnifie thy Holy name, when beholding whole Citties, yea whole Countries overflowed (as it were) with the poisoned waters of sin, schisme, and heresie: and seeinge dailie before my face, so many poore soules, and these so neere vnto me, to be choked with the vnmercifull waues of hereticall proceedinges, and vnconstant

• Doctrine: I haue founde my selfe (good Lord) through thine vnspeakable mercy, within the Arcke of safety with Noe, and his blessed Children, where I maye escape all danger, thy holye spirite so carefully directing it, that no tempest can ouerwhelme it: and thy selfe so defending it against these waues, that no droppe can enter to corrupt it, or annoy me. And yet for al this I cannot but fear the daunger of my present state, though it wholly proceedeth I knowe of mine owne weakenesse & frailty, by meanes whereof my ghostly enemy seemeth to haue some hope to preuaile against me.

And is it possible (O my God) that I shall euer forget thy goodnesse, & cease now to esteeme any whit that singuler benefite which hath so greatly mooued me heretofore, and inflamed my heart to loue thee? Or shall I now become so retchlesse that I wil not see nor consider the misery of that state in my selfe, which in others hath seemed to me very pittifull, and to deserue great compassion? Shal I wittingly and willingly throwe my selfe downe headlong from

this

this mountaine (as it were) and pinnacle of thy Temple for any gay shewe of this worlde, or all the glory thereof, which the wily serpent shall set before mine eyes to delude and deceaue me? Or is it possible that my heart shall euer admit any foolishhe fancie to be so forcible, that it make me choose rather to looke backe and returne into Sodome againe where fire frō heauen shal consume me thā to stay in this citty of refuge, wherinto thine Angel hath brought me.

This were too hard a choise, and it is too vnseemly for any reasonable Creature to make his election so miserable. And therefore I may well hang downe my head and be ashamed to shewe my face, for seeming to make any doubt or difficultie to resolue in this matter so plaine and manifest. For how can it be but a shame and confusion vnto mee when I finde my selfe to haue made so small profit in thy seruice, that I seeme to stagger in making aunswere to that first question, in the accounte of my Christian dutie towards thee, whether I will loue thee or thy Creatures: whe-

ther I will serue thee, or this worlde.

O Lorde I cannot pleade ignorance what thou wouldest haue me to doe in this case, si the I knowe it is thy blessed will & pleasure that in matters of greatest importance I shoulde alwaies preferre thee. And I hope I woulde herein conforme my selfe to thy will without any feare at al, were it not that I am priue of mine owne weakenesse & of the rage and furie of mine enemy, whom I knowe to be too strong and mighty for me, except thou voutesafe to stretche out thy more mighty hand, to giue me courage and strength against him.

I see well howe he hath armed the whole world to fight against me, whiles my foes seeke to compell me by maine force and violence to forsake thee: and my friends (whom I know to be herein more dangerous enimes thā the other) entice me by all means possible to conforme my selfe to the time, & to runne with the streame of these wicked daies, without al respecte of thy counsaile, or commaundement to the contrary. But which is most of all, & giueth me grea-

test

rest cause to feare, is, that mine owne fleshe and bloode seeketh to betraye and vndoe me, repining to accept and indure what is needefull for my soules healthe: and contrariwise, delighting ouer-much in such thinges as are the very bane and poison both of my soule and body.

Beeing thus beset on euery side, and so mightilie laide at with inwarde and outwarde foes, with secreat and open enemies: and considering withall that the ende of al these troubles shal bring mee within fewe yeeres, and perhaps within fewe daies, to euerlasting paine, or eternall felicitye: therefore I come nowe to present my selfe vnto thee (my Lord and my God) bowing the knees of my heart before the throne of thy Maiesty to professe my selfe thy seruant, most willing and desirous to continue still in thy seruice: and lifting vp mine eyes and my handes towards thy mercies seate to loke for & receaue thence such spirituall almes of thy gracious fauour and releefe, as my present pouerty and distresse requireth.

I confesse and acknowledg with an humble and contrite heart, that for my sinful life I deserue to be vtterly forsaken of thee, as vnworthie euer to enioy that glorious triumphe & inestimable rewarde, which thou hast ordained for them that stand constant and valiant in profession of thy hole name. . And yet I will not refuse (though I vtterly distrust mine owne power and ability) to enter into this combat for defence of thy honour, of my faith, and of the auncient Religion. For it is thy cause (O God) that I haue to maintaine, and thou art he that hast brought me and chosen me amongst the rest to this present conflict: and therefore I cannot doubt but thou wilt defend thine owne cause, and protecte thy seruant that do aduenture my selfe for thy sake. Especially, sith I endanger thereby not any Temporall treasure, but euen Heauen it selfe, mine owne soule, and euerlasting life & saluation: all which I shall loose assuredly if I faile in this fight. And therefore I appeale nowe to thy woonted mercye, and to my Redeemers clemencie: be-
seeching

seeching thee (O heauenly Fathe) to remember & cōsider that my soule ought to be his that paid my debt to redeeme it: that so for the infinit loue which thou bearest to thine owne Sonne, thou suffer not that to be spilt and lost for euer, which he bought so deerlye, & purchased with so pretious a treasure.

If thou voutsafe to giue me comfort, and to strengthen me with the inward helpe of thy grace, then I dare boldlie promise that no might or violence in the worlde, no fauning, or flattering meanes of man, shall make me to yeeld that from him. All the goulde in the earthe shall not buie it, for it was not goulde that redeemed it. It was thy sacred Blood (sweete Iesu) that thou paidst for it, & I wil yeeld my heart blood ere thou lose it. For were it that I could more esteeme this mortall life thā eternity: and preferre this worldly wealth, before those inestimable riches of thy Heauenly kingdome which thou hast laide vp & prepared for me, yet I hope it wil neuer sincke into my heart to doe thee so great iniurye, as to betray that

treasure

treasure to thine enemye, which thou diddest value and esteeme more than thine owne life. Thy manifold benefits & those special fauours, which through the course of my wholle life thou hast most louingly & liberally bestowed vpon me, do otherwise deserue at my hands.

In consideration therefore of the but especially for loue of thee, I ycelde my selfe into thy hands. Do vnto me whatsoever shal please thee, & deal with me so as shal seem best to thy goodnes: this one thing only I craue, & humbly require of thee, that I may rest and dwell in thy house al the daies of my life: and neuer liue to see that day wherein my heart should turne from thee, or that I should open my mouth to deny thee. If thou let my troubles increase, let thy grace likewise increase withal, that I may continue still thy faithfull seruant, to the glory of thy holy name, to the comfort of my fellowes thine afflicted Catholicks, and finally to mine owne euerlasting blisse & felicity. Graunt this (my sweet Saviour) I pray thee, & let thy blessed Mother with all that holy company of An-

gells and Saints in heauen, say, *Amen.*

An aduise touching the PRAIER & Exercise that followeth: which as it was collected & amplified by the most famous & Spirituall writer of our age, so was this aduise folowing made also by the same person.

AMONGEST the principall excellencies which are attributed vnto praier, one is, that after a certaine manner a man may exercise therein the actes of diuerse vertues: especially of such as are most Spirituall & most Diuine. For whē a man doth eleuate vp his spirit to the consideratiō of spiritual things, that is to say, to the knowledge of God Almighty, & of himselfe: & when with all possible attention & deuotiō he disposeth himself to talke with his diuine maiesty, to lay open vnto him al the secrets of his hart, & to deal with him touching the remedy of his miseries and necessities: it cannot be but at that time there must needs concur the actes of diuerse most noble and excellent vertues.

For

For in the time of Praier a man humbleth himselfe before that supream maiesty of God Almightye : in the time of Praier a man beleeueth, hopeth, & feareth: at that time also he reuerenceth his Lorde and Maker, he adoreth him, hee praiseth him, hee giueth thanks vnto him for the benefits which he hath receaued, he resigneth and offereth vppe himselfe into the handes of Almightye God, he accuseth himselfe and is sorrowefull for his sinnes, he then purposeth to amende his life, he confirmeth & groundeth himselfe more stedfastly in all goodnesse, hee craueth grace and strength for the accomplishment of his good desires. To conclude, in the time of Praier, a man maketh intercession not only for himselfe, but also for al his neighbours: for the liuing, for the dead, for the pore, for the sicke, for them that be in prison, in captiuitie, or in any kind of tribulation: as also for his friendes, kins-folkes, & benefactors. And thus he exerciseth herein the works of Charity and mercy, and releueth all men with the suffrage of his Praiers: which

doubtlesse

doubtlesse as it is a thing of no small meritte for himselfe before Almighty God, so is it a meane of very great efficacie, to procure releefe and comforte towards all his Neighbours.

Wherupon it commeth to passe, that with the exercise of Praier the soule of man is exceedingly enriched, & made more glorious in the sight of her Lorde and Maker. For like as with the exercise of wicked actions, the soule of man is more disparaged & defiled: euen so with the practise of vertuous and Holie actions (which fall out in the time of Praier) shee is exalted to higher dignitie and perfection.

Again as it is an assured verity which the Deuines doe teache, that the habits of vertues encrease with the exercise of their actes (for so much as euery vertuous action is sufficient to encrease and make more perfecte the vertue wherof it proceedeth) heereupon it followeth that seeing al these actes of vertues are exercised in praier, the vertues from which they are deriued must necessarily encrease therewith, and growe to

greater

greater perfection: & so consequently, the more a man shall adiecte himielfe to Praier, the more he shal daily profite in vertue and holinesse of life.

Wherefore as there are diuerse kinds of exercises & praier al tending to this purpose, so seemeth that to be most cōuenient and profitable in which these actes of vertues are most frequented: of which sort this exercise that followeth, is: as shall appeare manifestly vnto euerie one that will attentiuelye consider the same: which was made by a Holye Father of the order of Saint BENET: & is taken out of his booke intituled, *The Institution of a Spirituall life*. And true-ly (in mine opinion) it is an exercise of such excellency, that I coulde hartely wishe al them that beare affection to vertue and holinesse of life, to haue it in singular estimation.

Now to the intent that such persons may reape the more profite thereby, it is deuided into two Chapters following: in the first whereof, the method is set downe, and in the second the pra-ise of the same. Of the which two

waies euery man maye at his pleasure
choose which he liketh best. For in these
spiritual matters that is euer best, which
best agreeth with the deuotion of euery
man, & wherein he findeth most profit.
Neuertheles he that first beginneth to
exercise the same, shall doe very well
for certaine daies to vse the seconde
waie, rehearsing this PRAIER with as
much attention and leisure as hee can;
and afterwardes when through the of-
ten repetitiō of the same words he shall
finde any loathsomenesse therein and
that his Deuotion doth decay, he maie
then proceede vnto the first kinde: the
which is exercised with the hart alone,
and with such wordes as the Spirite of
Deuotion shall minister and suggest.
The which wordes as they shall euerie
daye be newe, so shall they euery daie
bring newe taste and newe light vnto
him that praieth. So that both waies
it is good for euerie man to followe
this rule, that is: to practise and staye
most vpon those pointes wherein hee
shall finde most deuotion and profite.
Neither ought it to grieue him at all if
he

he do not euery time finishe the whole exercise, & discourse vpon euery point: for in verie deede one passage (beeing profoundly considered) shall be more profitable, than many passages runne ouer sleightly and in hast.

Here followeth the Exercise it selfe.

ALBEIT the souldiar of CHRIST which is newly entred into the listes of Spirituall life, ought (as much as the imbicility of mā maie permit) to be cōtinually collected within himself: yet shall it be very needful for him euery daye to vse some spirituall exercise wherein he shall present himselfe before his Celestiall King and Emperour, & endeuor to vnite himselfe vnto him. For the performance of which exercise, hee must allotte out some conuenient time, and make a litle account whether he find any scusible consolation therein or not.

And although there be many sortes of Spirituall exercises, yet mine intent is in this place to set downe such an

one as shall be very profitable for them that are nouices and lately entred into the course of spiritual life. Such persons therefore may exercise them selues in these pointes following.

The first is, that after a man hath gathered all the powers and forces of his soule together, he prostrate himselfe in spirit at the Feet of our blessed Sauour, and there with as great sorrowfulnesse of hart and humility as he can, bewaile his manifold offences, and throwe the into the botomlesse pitte of his Diuine mercies, to the ende they may therein be vtterly abolished and forgotten. Let him wishe from the very botome of his heart that he had neuer offended Almighty God, to the end he may by this meanes be as acceptable in his sight, as if indeede hee had neuer offended him. Let him also determine fully with himselfe henceforth to shunne & eschewe whatsoeuer may be offēsiue vnto him. Againe, let him aske forgiuenesse of his sinnes, for the merites of our Redeemer Iesus Christ. For the merits of his Blessed Mother, and of all Holies. Let him

craue humbly to be washed in the most pretious bloode of our blessed Sauour, to the ende he may be perfectly cured and sanctified. And when he hath thus donne, he may hope assuredly that his sinnes are pardoned and forgiuen.

The second point is, that he then call his spirits together, & discourse briefely vpon the wholle Life & death of our Lord and Redeemer, yeelding thankes vnto him for the same.

The third is, that in his heart he repute himselfe to be the most vile and wretched creature of the world, giuing place to euery one in his soule, as to his better: and imbracing euery one with most brenning charity. Againe he must vtterly abandon them all, & resigne his will entirely vnto the wil of God: as also offer himselfe to be most readie and willing to suffer whatsoever aduersitie it shal please his Diuine Maiesty to laie vpon him. Al this a man must endeouour to do from his heart, & without all dissimulation. But if in case it shall seeme vnto him that he doth it not with such perfecte resignation and sinceritie as

were

were to be wished, let him neuertheless enforce himselfe to do the best he can, & this his good wil shall be acceptable vnto Almighty God.

Fourthly let him craue of God such things as be necessary for the attaining to this perfecte and intrinsicall vnitye with him. And that he may more easily obtaine this fauour, let him make humble petition vnto the most glorious virgin MARY the Mother of God, & to all the holy Cittisens of heauen, to be his Intercessours. Let him also remember to pray for all them that our Lorde & Sauour IESVS CHRIST voutsafed to offer vp himselfe in a liuely Sacrifice vnto his Father. Let him in semblable manner offer vp his Praiers not only for Christians alone, but also for all Infidells, taking hartye compassion of all such as with their sinnes and infidelitye haue disfigured and blotted out the most beautiful Image of God Almightye imprinted in their soules, and consequently haue disinherited themselves of that Eternall blessednesse, and most glorious Kingdome of HEAVEN.

In like manner he shall also stirre vp in himfelfe a very deepe compassion towards the foules of the faithful departed, nowe lying in *Purgatory* and making satisfaction for their finnes. And thus shall he extend his Charity in generall towards al them that be of the houshold and family of God, wishing from his very heart all goodnesse vnto euery one. For by exercising his Charity towards his neighbours, in this manner, he shall speedily purchase great fauour and grace at the handes of Almighty God.

The fifth and final point is, that hee direct his Praier to the most holy Trinity, sounding forth his laudes & praises, with desire to doe the same much more exactly than he euer did before, or is able at that time to doe. Which desire vndoubtedly is exceeding meritorious. For looke howe much greater the desire is which a man hath to doe well; and so much is it more gratefull vnto God: who accepteth our goodwill for the worke it selfe, in case we want meanes to execute the same. So that

our desires and actions shal be no lesse meritorious before Almighty God, thā wee our selues shal be desirous to haue them. Nowe in the ende of this Exercise, a man may in zealous manner aspire to the loue of God, wishing with inflamed desires and aspirations that he were perfectly vnited vnto him.

Howbeit to the ende this Exercise may be more plainely vnderstoode and of the simpler sort more perfectly conceaued: I shall also set downe the practise thereof, shewing the very manner howe a man may make it.

The second part of this exercise: wherein is set forth the practise of the pointes aforesaide.

O MOST blessed Lorde my God & Sauour IESVS CHRIST, I am vtterly confounded within my selfe, & knowe not what to say. I prostrate my selfe, and bowe downe the knees of my very heart vnto thee, acknowledging the infinit multitude of mine offences: for I haue sinned (O Lorde) and donne

euill in thy sight. I haue sinned against thee my most gracious Creatour. I haue sinned against thee my most mercifull Redeemer: & against thee (O my most bountifull Benefactour) I haue infinitely offended. Woe worthe mee wretched caitife that I am, woe worthe me (O Lorde) that I shoulde euer bee thus rebellious against thee, and thus vnmindfull of thy benefits. There liueth not on the earth so vile a creature as my selfe, I am no better than duste and ashes. I am nothing (O Lorde) yea, I am much worse than nothing. Be mercifull vnto me, be mercifull vnto me, be mercifull vnto me (sweete IESV) I most humbly beseeche thee. Alas, what shall I doe then (O my most mercifull Saviour.) What shall I doe, but creepe vnto thy most pretious Woundes, and cast into them all mine iniquities, my miseries, and mine abominations: which albeit they are most enormous and innumerable, yet wil I throwe them altogether into the most brenning furnace of thy loue, and drowne them in the bottomlesse gulse of thine infinite mercies.

Would

Woulde God I had neuer offended thee, O my sweete Lorde and Sauour: woulde God I had neuer hindred that goodnesse which through thy grace, thou wast determined to haue wrought in mee: woulde God I had euermore beene such as thy blessed will was to haue had me. Would God I had euermore beene obedient vnto thy will, & that I had followed those inspirations which thou voutsafest to send vnto me. I purpose (O Lorde) through the assistance of thy grace, neuer from henceforth, to doe anye thing that maye displease thee. I am ready to suffer death rather than to offende thee anye more. Voutsafe (O most merciful Lord) voutsafe I most humbly beleeche thee, euen for the merites of thy most sacred Humanitie, for the merites of the moste blessed Virgine MARIE, and of all thy holy Saintes, to be gracious and fauourable Lorde vnto mee. Washe me with thy most pretious bloode, and leaue no one spotte vncleansed in me. Cure me thoroughly (O Lorde) and sanctifie me both in soule and bodie.

O my moſte mercifull Redeemer, I adore thee, praife thee, & glorifie thee, I bleſſe thee, and yeelde thee infinite thanks for all the fauours and benefits which thou haſt don vnto me. O Sonne of the liuing God. O God moſt high & Soueraigne. I yeelde thee thanks for that through the immeaſurable loue which thou haſt borne vnto mee, thou voutſafeſt to take humane nature vpon thee, and to be borne in a *Stable* for my ſake: and in thy Infancy were wel contented to be bounde vp in *Poore clouts*, to be laied in a *Manger of Brute Beasts*, to be nourished with the *Milke* of thy Mothers *Breaſtes*: and afterwarde being growen to riper age, didſt willingly for my ſake ſuffer exceeding great diſtreſſe & pouerty: wandring 33. yeers in this thy worldly Pilgrimage, and ſuſtaining for ſo long a time moſt grievous troubles and perſecutions. Thou wert contented to ſuffer ſuch extreame affliction and anguiſhe in thy ſoule, as made thee to ſweate droppes of Blood ouer all thy Body. Thou wert contented to be contumeliouſly apprehended

opprobriously bounde, iniuriously condemned. Thou wert contented to be defiled with vnclean spittings, to be scourged with cruell lashes, to bee cloathed with that coate of mockery, as if thou hadst bin a very foole. Thou wert contented that thy flesh should be without all pittie brused with blowes, that thy head shoulde be cruellie pricked with sharp thornes, that thy Body should be most tyrannously fastened to the Crosse with cruell nailes, & thy sacred mouth without al pittie tormented with the taste of *Gall & Vineger*. Thou which vnto the starres of Heauen giuest all their light and beauty (O most mercifull Lorde) didst hang naked, despised, wounded, & afflicted with incomprehensible tormentes vpon the Crosse for my sake. There diddest thou for me shed forth thy most pure blood: there diddest thou for me depart with thy most pretious life: there diddest thou for me indure a most opprobrious death.

O most sweete Iesu, my only hope & comfort: doe me the fauour (I beseech thee) that I maye loue thee with most
brenning

brenning loue: and that the beames of thy loue may penetrate euen into the marrowe of my bones. I spread abroad the very armes of my soule, & therewith (O sweet I E S V) I embrace thy most heroicall Crosse, and kisse it a thousande times for the honour and loue of thee. I salute those ruddie and mellifluous woundes which thou diddest receaue for me most vile and vnworthy wretch: by the vertue wherof I am engraued in thy Body, & so vnited vnto thee, that by no meanes thou canst euer forget mee. All haile, All haile, All haile, O most sacred woundes of him that is my Lorde, my Redeemer, and my Louer. You are more beautifull than all the pleasante floures of the spring time. You are more soueraigne and restoratiue, than all the medicines of the worlde. Beholde (O most excellent Sauour) I heere cast my selfe down vnder the feet of all thy creatures: & as the most abominable sinner of the worlde, confesse sincerely that I am not worthie to liue vpon the earth. From my very heart I giue place vnto all men, I submit my selfe vnto all men, &

volun-

voluntarily make my self the slaue of all
mē. I enlarge my hart as much as is pos-
sible for me, & with sincere Charity I
loue & wishe wel vnto al mē: especially
vnto thē that do any waies persecute &
molest me. And for the loue of thee (my
deer Sauour) I renounce all wickednes
& vanity, I renounce al pleasures & sen-
suallity, I renounce mine own wil, mine
own affections, & my wicked inclinati-
ons. Frō henceforth (O Lord) whatloe-
uer shal not stand with thy blessed plea-
sure I abandon it: & to the ende I maie
be wholly vnited vnto thee, I resigne
my selfe wholly vnto thee. I desire and
beseeche thee (O L O R D) that thy most
holy will may be accomplished in me,
and by me, both in this life, and in the
next. I am most ready to imbrace wil-
lingly and cheerefully with thy grace,
and for thy loue all manner of reproche
and iniurye, all manner of contempte
and ignominie, all manner of sorrowe
& tribulation which it maie please thee
in this world to lay vpon me. I am rea-
die (O L O R D E) to lacke all sensible
consolation, and (if it shal so stand with

thy

thy blessed will) I refuse not to passe o-
uer my whole life in the like pouerty &
affliction in which thou diddest bothe
liue and die.

O most sweet Lord, voutsafe to mor-
tific in mee whatsoeuer doth offende
thee. Enriche me with the vertues and
merites of thy sacred Life and Passion.
Giue vnto me (I beseech thee) perfecte
humility, simple obedience, cheerefull
meekenesse, constant patience, enfla-
med Charity. Giue vnto my tongue &
vnto all the members and sences of my
body, perfecte continency. Giue vnto
me puritie of heart, pouerty of Spirite,
internall freedome, and intrinsicall re-
collection. Fashion me (O Lord) euen
vnto thine owne heartes desire, & con-
forme my spirite vnto thy most blessed
Spirit, my soule vnto thy Diuine Soule,
and my body vnto thy most pure and
sacred Body.

Voutsafe with the glistering beames
of thy mercy, to illuminate and cleare
vp all the cloudy mistes that are within
me. And for so much as it pleaseth thee
to dwell in me according to thy Diui-
nity

nity, disdaine not I beseech thee entirely to directe and gouerne me. Voutsafe to see with mine eies, to hear with mine eares, to speake with my tongue, and with all the other members of my body, to doe as shall best stande with thy Blessed will. Breake in-sunder all the chaines and boules which keepe me from being perfectly vnited vnto thee. Doe me the fauor (O most sweet Lord) that I maye haue passage through thy most pretious woundes, to enter euen into the very botome of my soule: and transforme me wholly into thee. O my God, the fountaine of my beginning: to the ende that in my soule I may taste of the vaine of liuely waters, and thereby may clearly knowe thee, feruently loue thee, perfectly be vnited vnto thee, and to the glory of thy holy name enioy thee in al repose & security. Giue care vnto me (o my Lord my god) not according to my wil, but according to thy wil. Grant this my request (I beseeche thee O Lord) according as thou shalt thinke it most expedient for thine honour & mine owne saluation.

O virgine M A R I E the most blessed Mother of Almighty God. O most glorious Queene of Heauen, voutsafe I beseeche thee to remember me. Be a Mediatrix for me, O beautiful Lilly of the most high & sacred Trinity, to the ende that through thy Holye Mediation I maie with perfecte and entire loue embrace thy Sonne my Sauour I E S V S C H R I S T, and that I may absolutely be such as he woulde haue me. O you Holie Saintes of Almightye God, both M E N and W O M E N, and all you blessed Spirits Angelicall, helpe me with your holy Suffrages I beseeche you. O yee fragrant flowers which in this Celestial garden do neuer faile: pray for me, that by your intercessions I may please that supream King, in whom you doe most sweetly & clearly contēplate, & in the contēplatiō of whō you are perpetually replenished with inspeakable delights.

O most mercifull I E S V, take pittie vpon thy C H V R C H, take pittie vpon all them for whome thou hast so abundantly poured forth thy most pretious bloode. Turne the hearts of them that

be

bee sinfull & wicked. Reduce vnto the right way all them that are in schisme and heresie. Illuminate the heartes of Infidells that they maye knowe thee. Comforte them that be in miserie and tribulation. Be fauourable vnto such as either haue donne, or desire to commendethemselues vnto my poore deuotions. Be merciful vnto my Parents, Kinsfolkes, Frinds, and Benefactours. Bring to passe (O Lord) that they maie all bee such as thou desirest to haue them. Giue grace and pardon vnto the liuing, giue repose and perpetuall glorie vnto them that be departed.

O most Soueraigne, most gracious, and most mercifull Trinity: FATHER, SONNE and Holy GHOST, one onely God. Maye it please thee to instructe, directe, and helpe me, seeing in thee alone I repose al my trust & confidence.

O Father eternall voutsafe through thine infinite power to fixe my memorie cōtinually vpon thee, & to fil it with thy holy & celestial desires. O Sonne of the eternall Father, voutsafe through thine infinite wisedom to illuminate

my

my vnderstanding, making me to know thy most high veritye, and mine, mine most abiecte vilenesse & misery. O holy Ghost which art the very loue of the Father and the Son, voutsafe to change my will into thy will, enkindling the same with so brenning a loue and charity, that all the waters of the worlde may neuer be able to quench it. O that it were possible for mee (O most Soueraigne Trinity) O that it were possible for me, so perfectly & entirely to loue & praise thee, as all the infinite legions of thy Angells and holy Saintes in heauen doe loue & praise thee. Neuertheless in the best manner that I can, I magnifie and exalt thy Omnipotencie most wise & gracious. I blesse & praise thy wisdom most gracious and Omnipotent. I glorifie and adore thy gracious goodnesse most Omnipotent and wise. But for so much as of my selfe I am altogether insufficiēt to praise thee: bring to passe (O Lord) that thou maiest be perfectly praised in me. This is vndoubtedly a most cleare case, that if in me alone were all the loue that is in all
thy

thy creatures, I would most willingly & freely bestowe it all wholly vpon thee.

O my Soueraigne Lorde my God, O fountaine of my beginning most singularly beloued. O substance passing simple, passing beautiful, passing pleasant. O depth passing sweete, passing delicious, passing woorthy to bee desired. O most comfortable light, & most sweete comforte of my soule. O riuer of inestimable delights. O sea of inspeable consolations. O infinite eternity, replenished with al good things. O my God and all thinges. O my soueraigne satiety. What can my heart desire besides thee? Thou art my onely treasure and blisse that neuer changeth. It is thou alone for whom my heart doth long: it is thou alone whom I desire and seeke for. Voutsafe therefore (O Lorde) to vnite me wholly vnto thee. Voutsafe to set my heart on fire with the flames of of thy most brenning loue. Beholde (O Lord) my pittifull estate. Beholde my vnfortunate nakednesse & ignorance. Open the gates of thy mercy vnto him that calleth vpon thee. Open them (O

Ee

sweete

sweete IESV) vnto the poore orphan
that crieth aloud vnto thee. Drowne
me in the botomlesse depthe of thy Di-
uinity. Let me be soncke & swallowed
vp therein, and voutsafe to make mee
one spirite with thee, to the ende that
in my soule thou maiest enioye thy de-
lights.

*Certaine inflamed aspirations to
crave the loue of God.*

O GOOD IESV, O sweete conso-
lation of my heart, O life of my
soule, when shall I please thee entirely
and in euery thing? When shall I per-
fectely die vnto my selfe, and vnto all
creatures? When shall there not anye
thing liue within mee, but thou alone?
Take pittie vpon me (O Lord) & helpe
me. O my Lorde God, O sea of Chari-
tie full of all delightes. O most cleare
light of my vnderstanding, O perfecte
satiety and repose of my wil, when shall
I bee whollie enflamed in thy loue? O

my

my' totall desire, O my totall hope, O
 my totall refuge. O that my soule were
 woorthie to bee wholly set on fire with
 thee, to the ende, that with the bren-
 ning fire of thy loue, my leuke-warne
 affection might wholly bee consumed.
 O Soule of my soule, O Life of my life:
 it is thou alone (sweet I E s v) for whom
 my heart doeth long. To thee alone I
 wholly offer vp my selfe, all to all, one
 to one, one onely, to one onely. Would
 God the wordes which thou diddest
 speake vnto thy Father were accom-
 plished in me: saying. *I beseeche thee (O*
Father) that they may be all one, I in the,
and thou in me: to the ende they maie bee
consummate and vnited in one. This is
 the only thing I seeke for, this is the on-
 ly thing that I desire, this is the onelic
 thing that I craue of thee (O Lorde)
 for thou alone shalt satisfie mee aboun-
 dantlye. Thou art absolutelye amiable
 (sweete I E s v) thou art absolutely de-
 lightfull: thou art absolutelye faithfull
 and sincere.

Who so liberall as he that voutsafeth
 to giue himselfe? Who so louing as hee

that hath so deereyloued so base a creature? Who so humble as he that hath so extreamely debased the excellencie of his Maiesty? O Lord, such is thy most gracious clemencie, that thou despisest no man, thou disdainest no man, thou reiectest no man, that desireth to come vnto thee: yea thou callest euery man, thou allurest euere man, and vnto euery man shewest the way howe he maie come vnto thee: for it is thy delight to be with the Sonnes of men.

I beseeche thy holy Angels (O Lord) to blesse thee euerlastingly. For whereas in vs thou couldest see nothing but sinne and misery, yet hast thou voutsafed to remaine in our companie vntill the ende of the worlde. Thou thought it not sufficient (most sweet Redeemer) to haue suffered so many tormentes for our sakes: to haue left vnto vs thy Sacraments: to haue appointed thy Angels continually to attende vpon vs: but all this notwithstanding (we being also so ingrateful for these thine inestimable benefits) such was thy holy pleasure, that thou wouldest dwel amongst

vs. What is this (O Lord) if not a most euident prooffe, that thou art so good, as thou art not able to denie thy selfe? Let vs therefore (if it shal so stand with thy blessed will) make a couenant betweene vs. Thou shalt take care of my welfare and remedy, & I will take care of thy honour and seruice: & thou shalt doe with me euen what thou wilt, and shalt see to be expedient for my welfare. For I will be wholly thine, and depende vpon none other. Graunt vnto me (O Lord) that I may desire nothing but thee, and that I may so absolutelie resigne my selfe vnto thee, that I neuer hereafter take my selfe from thee.

O fire voutsafe to burne me. O charity voutsafe to enflame mee. O lighte voutsafe to illuminate me. O my repose, O my consolation, O my hope, O my treasure, O my life. O loue that alwaies burnest, & art neuer extinguished, when shall I perfectly loue thee? When shall I embrace thee with the naked armes of my soule? When shall I for very loue of thee, set both my selfe, and all the wholle worlde at naught? When shall

my soule with all her powers bee perfectly vnited vnto thee? When shall thee be wholly drowned and drenched vp in the botomlesse gulfe of thy Diuine loue?

O most courteous, most sweete, most louing, most beautiful, most wise, most riche, most noble, most pretious, and most woorthy to be loued and adored. When shall I loue thee in such sort that I shall be wholly conuerted into loue.

O life of my soule, who to giue mee life diddest suffer deathe, and with thy deathe, diddest kill deathe: voutsafe I beseeche thee (O Lord) to kill me also downe-right: that is to saye, to kill all my wicked inclinations, and all mine owne proper wil, with whatsoever else that may let thee from liuing in mee: & when thou hast thus killed me, make me to liue in thee: that is to saye, in thy loue and obedience, by fulfilling thy Commaundementes, & the commaundementes of my Superiours. O good IESV, O my sweete LORDE and Saviour: graunt vnto me I beseech thee that I may absolutely shunne and detest all

manner

manner of sinne, and that in all lyncerity of hart I may turne vnto thee, to the ende that all my thoughtes, my desires, my memory, and all the power, both of my soule and bodye may bee fixed on thee alone.

O life without the which I die: O trueth without the which I err: O pathe without the which I perishe: O healthe without the which I cānot liue: O light without the which I goe in darckenes. Permitte me not (O Lorde) to be separated from thee: for in thee I am something, and without thee I am nothing: in thee alone I liue, and without thee I die: in thee I receaue comforte, and without thee I goe to confusion. Thou which liuest and raignest worlde without ende. *Amen.*

If anye man shall thinke this Exercise somewhat long to bee made at one time, he may at his pleasure deuide it into two or three times of the day.

*Another most excellent Praier, to
crave the loue of Almighty God.*

BOVVING downe the knees of my
verie heart, and beeing prostrate &
confounded in the consideratiō of mine
owne wretchednesse and misery, with
all feare and reuerence possible for so
miserable a caitife, I heere present my
selfe before thee (O most soueraigne
God my Lord and Maker) as one of the
poorest and most abiecte creatures of
the worlde. I here present my selfe be-
fore the streames of thy mercy, before
the influences of thy grace, before the
beames of the true Sonne of Iustice,
which spread themselues abroad euer
all the earth, and liberally communicate
themselues to al such as doe not wilful-
ly exclude them. Beholde here a lumpe
of claye put into the hands of the most
wise and skilful craftes-man, Beholde
here a knottie peece of woode, newly
cut down from the tree with the barke
as yet vpon it: fashion it I beseech thee
(O LORNE) to that forme for which
thou diddest create it.

It is an exceeding great bouldnesse for a creature so base, to craue a loue so high: & in respecte of my so great base-nesse, I woulde gladly craue something that were more base: but what shall I doe (O Lorde) seeing thou commaundest me to loue thee? Thou hast created me to the ende that I should loue thee: thou threatnest me, if in case I doe not loue thee: thou voluntarily lost thy Life to make me to loue thee: & thou commaundest me to craue nothing more instantly than thy loue: yea so great is the desire which thou hast to haue mee to loue thee, that when thou sawest me to be out of loue, thou didst ordaine a Sacrament of marueilous vertue to transforme the hearts of men into thy loue. O my sweete Redeemer, what am I in respecte of thee, that thou shouldest in this sort commaunde me to loue thee, and that for this purpose thou shouldest inuent so many, and so woonderful deuises? What am I towards thee, but vexation, tormentes, and death: and what art thou towards me but saluation, repose and all happinesse? If therefore

thou

thou loue mee beeing such as I am to-
wardes thee, why shall not I loue thee,
beeing such as thou art towardes me?

Wherefore (O Lord) being encoura-
ged with these pledges of thy loue, and
emboldned by that thy most gracious
Cōmaundement wherwith at the ende
of thy life it pleased thee so charitablie
to commaund me to loue thee: euen for
this grace I humbly craue of thee an o-
ther grace, which is, that thou wilt giue
vnto me the thing which thou cōman-
dest mee to giue vnto thee: seeing that
without thy helpe, I am not able of my
selfe to giue it vnto thee. I am not wor-
thy to loue thee, but thou art worthy to
be loued: and for this cause I dare not
presume to desire thee to loue mee, but
that it may please thee to giue me leaue
to loue thee. Runne not away from me
I beseech thee (O Lord) run not awaie
from me. Permit thy pore creatures (O
infinite loue) to loue thee. O God, who
art essentially very loue it selfe, loue in-
created, loue infinite, loue without mea-
sure, not a louer only, but all loue: from
whome proceedeth the loue of all the

Seraphins, and of all Creatures, (like as from the Sunne proceedeth all the light of the Starres) howe commeth it to passe (O L O R D E) that I doe not loue thee? Howe commeth it to passe that I am not burned in this fire of loue which burneth all the vniuersall worlde?

O God which art essentiallie verie goodnesse it selfe, by whom all thinges are good, whatsoeuer are good: from whom all the goodnesse of creatures is deriued like as from the sea, all the waters of the riuers are deriued) in respect of whose deuine and passing excellent goodnesse, there is neither in Heauen, nor in earth any thing that may be called good, howe commeth it to passe (O Lorde) that I doe not loue thee, seeing goodnesse is the very obiecte and principall cause of loue?

But admitte I doe not loue for that which thou art in thy selfe, why shall I not yet loue thee for that which thou art towards me? The childe doth loue his father, for that of him he hath receiued his being. The members doe loue
their

their head, and for the defence thereof are ready to endanger their own liues, because they are by it preferued in their being. All effectes doe loue their causes, for that they haue from them receaued the being which they haue, and by them hope to receiue that which as yet they lacke.

Which of all these titles then doest thou lacke, (O my God) whereby I shoulde not be bound to pay vnto thee al these duties & tributes of loue? Thou hast giuen vnto mee the being which I haue much more perfectly than my Parents. Thou doest preferue mee in this being which thou hast giuen vnto me, much better than doth the heade the other members. It is thou which must finishe this worke begonne in me vntill thou hast in all respectes brought it to his full perfection. Thou art the Father which begot me, the head which ruleth me, & the spouse which must giue vnto my soul her perfect contentation. Thou art the maker of this house, the painter of this portraiture which as yet lacketh his finall perfection. All that my soule
hath

hath, she hath receiued it from thee: & all that shee lacketh, shee expecteth to receaue it at thy handes. For like as it is impossible for any to giue vnto her that which she hath already, but only thou: euen so it is impossible for any to finish that which shee lacketh as yet but only thou. In so much as all that which she hath had, presently hath, or heereafter hopeth to haue, is thine. Vpon whom then ought she to depend but only vpon thee? With whome ought shee to haue any dealing at all, but onely with thee? Whose gracious lookes ought she to regarde but only thine? On whome ought shee to set all her loue, if not on him who is al her blisse and happinesse. *Is it possible* (saith the Prophet Jeremy) *that the Virgine shall forget her brauest ornament, and the gorget wherewith shee bideth in her breasts?* If thou be therefore (O my God) al the ornament & beauty of my soule, how shall it be possible for me to forget thee? What haue I to doe then with Heauen, or what haue I to desire vpon earth? My fleshe doth faile me, and my heart is able no longer to

indure.

indure. Thou art the God of my hart (O Lord) thou art my only inheritance for euer. Auoid al yee that soiourne within my doores: auoid & get you packing al you creatures that play the thecues and strumpets against my God, for from henceforth there shall be no more dealing betweene you and me.

O loue increated which euer burnest & art neuer extinguished: o loue which euer liuest & boilest continually in the breaste of Almighty God. O dart eternall of the Fathers heart, which neuer ceaseth with strokes of infinite loue to strike vpon the face of his deerelye beloved Son, would God I might be stroken with this dart, would God I might be inflamed with this fire, would God I might followe thee my sweete hearte roote, would God I coulde with a shrill voice sing Songes of loue vnto thee, would God my soule might melt awaie & consume, in praising thee with exultations of loue inspeakeble.

O most holy Father, O most mercifull Sonne, O most louing Holy Ghost. Whē wilt thou (O most louing Father)

be

be all in all in my soule, and in the verie bowels therof most absolutely possesse me? Whē shal I be wholly thine, & thou be wholly mine? When will this be O my King? When will this ioifull day arriue? O whē sweet Iesu? O that it would euer be? Is it happily thy meaning that I shall euer see it? O howe doleful a delay is this? O howe painefull a procrastination? Come quickly O good Iesu, come quickly I beseeche thee, & staie not any longer. Runne (my most entirely beloued) as swiftly as doth the Doae and the mountaine Goate, vpon the hilles of Bethell.

O my God, the repose of my life, the light of mine eyes, the consolation of mine annoyies, the port of my desires, the paradise of my heart, the center of my soule, the paine of my glorye, the companion of my pilgrimage, the comfort of mine exile, the medicine of my woundes, the sweete scourge of mine offences, the informer of mine ignorance, the guid of my viages, the nest in which my soul repositeth, the harbour in which she safely shroudereth, the glasse in

which

which shee looketh, the staffe on which shee leaneth, the rocke on which shee standeth, and the most pretious treasure in which shee glorieth.

If therefor thou (O Lord) be al these thinges vnto me, and if thou doe blesse me with so many benefits, howe shall it be possible for me euer to forget thee? If euer I doe forget thee (O Lorde) let my right hand be forgotten? My tounge shall sticke faste vnto the rooffe of my mouth, before I be vnmindfull of thee. I will neuer take any rest (O most blessed Trinitye:) I will neuer giue anye sleepe vnto mine eies, or repose vnto the daies of my life, vntill I find out this loue: vntill I finde in my heart a habitation for this Lord, and a place of repose for the God of *Iacob*, which liueth and raigneth euerlastingly. *Amen.*

A very sweet Praier vnto the holy Ghost.

O HOLIE Ghost the comforter of mankinde who on that blessed day of *Pentecost* didst voutsafe to come downe vpon the holy Apostles, & to fill those

those sacred breasts with Charity, with grace, and with wisdom: I most humbly beseeche thee (O Lorde) to fill my soule also with thy grace, and all my bowels with the inspeakeable sweetness of thy loue. Come (O holy Ghost) & send vnto vs from heauen some little beame of thy Diuine light. Come O Father of the poore. Come O giuer of light, and light of our heartes. Come O most excellent Comforter, the sweet husband of our soules, and onely solace of the same. Come O purifier of our sinnes, and remedy of al our infirmities. Come vnto me O fortitude of the feeble, and raiser vp of the that fall. Come O protectour of the humble, and confounder of the proude. Come O singular glory of the louing, and only saluation of them that die. Come vnto me O my God, and with the aboundance of thy riches & mercies make me worthie to receaue thee. Replenishe me with the gifte of wisdom: illuminate mee with the gifte of vnderstanding: guide me with the gifte of Counsel: strengthē me with the gifte of fortitude: instructe

which shee looketh, the staffe on which shee leaneth, the rocke on which shee standeth, and the most pretious treasure in which shee glorieth.

If therefor thou (O Lord) be al these thinges vnto me, and if thou doe blesse me with so many benefits, howe shall it be possible for me euerto forget thee? If euer I doe forget thee (O Lorde) let my right hand be forgotten? My tounge shall sticke faste vnto the rooffe of my mouth, before I be vnmindfull of thee. I will neuer take any rest (O most blessed Trinitye:) I will neuer giue anye sleepe vnto mine eies, or repose vnto the daies of my life, vntill I find out this loue: vntill I finde in my heart a habitation for this Lord, and a place of repose for the God of *Iacob*, which liueth and raigneth euerlastingly. *Amen.*

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me with the gift of knowledge: wound me with the gifte of loue: and penetrate the very bowells of my heart with the gifte of thy holie feare.

O most gracious Lorde and singular louer of the pure in heart, enkindle and set on fire all my bowells with the most sweete fire of thy loue: to the ende that beeing thus inflamed, they may be rapt & transported vnto thee which art my finall ende, and the infinite eternity of all good thinges. O most sweete louer of pure and vndefiled soules: O Lorde, for so much as thou knowest well that of my selfe I am able to doe nothing. stretch forth thy mercifull hand ouer me, I beseeche thee, and make me vterlye to abandon and goe out of my selfe, to the ende I may thereby come to thee: and in consideration hereof voutsafe (O Lorde) to beate downe to the very grounde, to mortefie, to abolishe, and vterly to roote out of mee whatsoeuer it shall please thee: that I may in al thinges be made euen according to thy heartes desire: and consequently that my wholle life may bee a

perfect sacrifice, burnt wholly with the fire of thy most heavenly loue.

Woulde God it were my good hap to receiue this so singular a fauour? Beholde (O my gracious Lorde) beholde howe this thy poore miserable Creature doth night and day sigh after thee: my soule, my soule, (O Lorde) which thirsteth full sore after thee the liuing God. Alas: when shall I come vnto thee, and appeare before that Deuine countenance adorned with all graces? When shall I enter into the spacious roomes of that woonderfull Tabernacle, and arriue euen to the verie Pallace of my God? When wilt thou with thy blessed countenance (O Lorde) replenishe my soule with ioy and gladnesse? When shall I be fully satiated with thy most glorious presence? When shall I through thy gracious fauour be clerelic deliuered from al temptations, & break through the walles of this my mortall prison? O fountain of euerlasting brightness? O my most sweete Lorde, vnto thee I praye to bring me againe vnto that Sea of Eternall blessednesse, out of which I

was heretofore produced, whereby I may knowe thee in such sort as thou hast knowne me: & learne to loue thee as thou hast loued me: and euermore see and enioy thee in the companie of al thy Blessed Saintes of Heauen, like as thou hast seen me in al eternity. *Amen.*

A Praier wherein the paines and Merits of Christ our Sauour are offered vnto God Almighty, and graces craved of him for the same.

WHAT shall I giue vnto our Lorde for al that he hath giuen vnto me? Wherewith shall I make him recompence for so manifolde benefites? What thing shall I offer vnto him for such mercifull fauours? O how lewdely I haue behaued my selfe towarde so louing and bountifull a Benefactour? Seeing I haue beene euermore (O Lorde) ingratefull for thy benefites: I haue beene euermore rebellious against thy inspirations: I haue euer
more

more heaped finnes vpon finnes, offences vpon offences. I confesse (O Lord) that I am not worthy to bear the name of thy sonne, and yet notwithstanding I cannot choose but acknowledge thee to be my Father. For in very deed thou art my Father, and my only confidence. Thou art the fountaine of mercy which doest not repell vncleane persons that come vnto thee, but doest washe them and giue them consolation. Beholde then (O my sweete comforter) howe I the most desolate creature of all others doe come vnto thee, bringing nothing at all with mee, but the burden of my finnes. Most humbly I prostrate my self at the feet of thy Diuine goodnes, most humbly I craue mercye at thy handes: Pardon me (O my most assured confidence) and through thine infinite clemency voutsafe to saue me.

O sweete Iesu, for the remission of all my finnes I offer vnto thee that immeasurable Charity wherewith (becing the God of infinite Maiesty) thou diddest not disdaine to make thy selfe man for the loue of vs: and to liue in this worlde

thirtie & three yeeres in manifold troubles, sorrowes, persecutions, contradictions, wearinesse & agreeuementes. I offer vnto thee that deadlye anguifhe, that bluddy sweat, that extreame agony, which afflicted thy hart, at such time as thou didst kneel downe & pray vnto thy Father in the Garden. I offer vnto thee that feruēt desire which thou haddest to suffer, whē thou didst so willingly put thy selfe into the handes of thine enemies, & didst for vs offer vp thy selfe in sacrifice. I offer vnto thee, the imprisonment, the scornes, the reproches, the iniuries, the blasphemies, the buffetes, the outrages, the spittings of the vn-cleane mouthes of thine enemies, with al the other kinds of tormētts which in the houses of *Anna* and *Caiphas* thou didst indure all that sorrowfull night for our sakes. Al these things I offer vnto thee, (O most sweet Iesu) beseeching thee of thine infinit goodnes, that in the fauor of these merits, thou wilt pardō my sins, purifie my soule, and conduēte it vnto eternall life. I offer also vnto thee, that thine inspeakeable humility wherwith

thou

thou diddest suffer thine enemies to crowne thee with Thornes, & (for more contempt) to put vpon thee that purple garment: as also in scornful maner to reuerence thee, to spit at thee, and to strike thee with the Reede which they had put into thy hands. I offer vnto thee that painfull wearines of thy sacred Body, those ruthfull paces, and that heauie burden of the Crosse, which thou didst beare vpon thy tender & brused Shoulders. I offer vnto thee that sweate and thirst, with the other infinite tormentes which with wonderfull meekenesse of heart thou diddest for our sakes indure vpon the Crosse. All these things I offer vnto thee (sweet Iesu) together with such humble thanks as lieth in my pore power to giue vnto thee: beseeching thee of thine infinit goodnes, that thou wilt in the fauor of these merits forgiue me my sinnes, purifie my soule, & conducte it vnto eternall life.

Sweete IESV for all mine iniquities I offer vnto thee those most cruell tormentes, which thou diddest indure at such time as they plucked off the gar-

ment which did cleaue vnto thy backe, by meanes wherof the woundes of thy former scourges were al renued: at such time as thy Hands & Feete were nailed vnto that holy Roode: at such time as all thy sacred members were plucked out of iointe: at such time as thy pretious Blood gushed forth of thy wounds like vnto the streames that runne forth of the pipes of conduits. I offer vnto thee (O sweete Iesu) euery drop of this thy most pretious Bloode. I offer vnto thee that clemency & meekenes where with thou diddest suffer the contradictions & contumelies of those wicked persons, which in scornfull manner shaked their heades at thee, thou voutsafeing most graciously to excuse them and to pray for them.

I offer vnto thee those incomprehensible torments which thou diddest suffer, when being on euery side abandoned in the midst of all thy most vehement torments, & berefte of al comfort, thou diddest hang very pittifullie vpon the Crosse, between two theeues. I offer vnto thee (O sweete Iesu) the exceeding

ceeding thirste which thou diddest suffer at that time : as also that humility & reuerence wherewith thou didst bowe downe thy head, and commend thy spirite vnto thy Father. I offer vnto thee that sacred Blood of life which gushed so abundantly out of thy Side beeing wounded with that cruell Speare . All these thinges I offer vnto thee (O sweet Iesu) together with such poore thanks as lie in my power to giue vnto thee: beseeching thee that in the fauour of these merites, thou wilt pardon me my sinnes, purifie my soule, and conducte it vnto eternall life: thou which liuest & raignest for euer and euer. Amen.

*Praise be to God, and to the most
Blessed Virgin MARIE for
euermore. Amen.*



16.11.59

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